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EVERYMAN'S LIFE OF JESUS

EDITED BY
JAMES MOFFATT

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EVERYMAN'S LIFE OF JESUS

A Narrative in the Words of the Four Gospels

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EDITED BY

JAMES MOFFATT
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EVERYMAN'S LIFE OF JESUS
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PRINTED IN THE UNITED STATES OF AMERICA

To
ERIC, MARGARET,
and ARCHIE

ROBERT FREEMAN 11/60

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PROLOGUE

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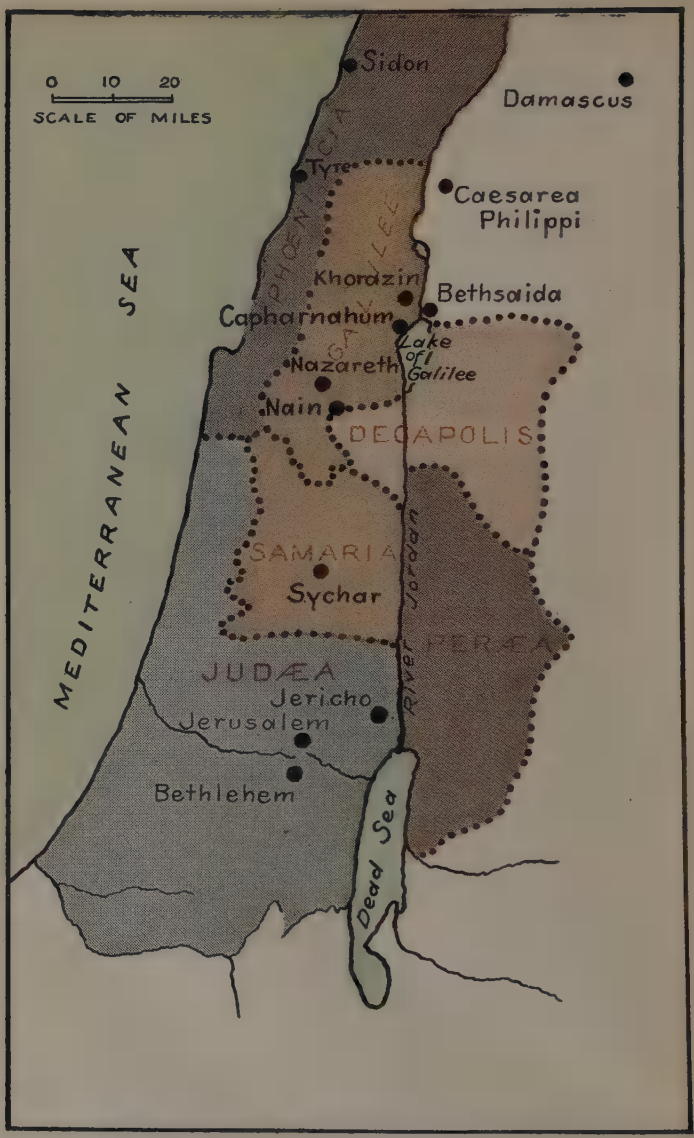

THE LAND OF JESUS

EVERYMAN'S LIFE OF JESUS

PROLOGUE

I

EVERYMAN has an interest in Jesus. He may not know it. He may know it and yet he may not care enough about it. But for everyman this is true, that life is not life, life cannot be all that God intended it to be, apart from Jesus. Unconsciously, no doubt, many may be acting upon the instincts and devoting themselves to the aims which Jesus ratified, and such natures enter into his spirit, though they are not aware of it. But many more ought to be conscious of him, and still more are conscious of him vaguely and content to remain so. Some, for reasons which are not entirely their own fault, misunderstand him. They imagine honestly that they have no interest in him at all. They may say with frankness, for example, to some organized forms of the Church, as Blake once said,

> The vision of Christ that thou dost see
> Is my vision's greatest enemy,

and their own vision is neither an illusion nor selfish. Other people on a lower moral level are more or

less indifferent to any vision at all. Yet when Jesus is left out or undervalued, whatever be the reason, the value of the world for us goes down. It is the interest of everyone to find out why and how Jesus once came into our world from God the Father; for unless we discover this, unless we manage to discover this for ourselves, we are not likely to understand how true and real life may be in time and space. Many things are vital, but this matters more than any knowledge or possession for our human hopes and plans.

I do not believe it, you may say; this is merely the heated talk of provincial religionists who do not realize how people can get on quite well without troubling to relate themselves at all to Jesus. But there is a deep witness of history and experience against such a claim. Why was it that, in speaking of the unique impression made by Jesus, for example, Emerson declared that his name was "not so much written as ploughed into the history of the world"? Why, above all, was it that the life of Jesus was ever written at all? Because those who knew him best on earth were sure that this was a question of life or death. The conviction which underlies the four gospels is, that Jesus has come from God to bring men the religion which is religion, and that everything depends upon the attitude taken up to him. If this persuasion is to be accepted or to be set aside, it is only fair to read the records first of all and to understand exactly what they mean. They embody this belief of which we have been speaking. The case for it is first and fully put within their pages.

The life was told four times, with authority. These little biographies, written soon after he died, were in-

tended for different classes of readers. It is probable that most people, to begin with, had only one of the four records. Eventually the four were gathered together, and, while this has enriched our knowledge of Jesus, it has created some difficulties, because occasionally the various reminiscences and interpretations are not upon the same plane. It is not always easy to adjust their different materials. Yet it repays one, after studying the differences, to read with an eye open to the unities, and certainly common to them all is the belief that everyman has an interest in Jesus, just as Jesus has an interest in everyman. I say "has," for this is a timeless conviction. Nineteen centuries have passed since then; we do not speak the language of Jesus, most of us have never seen the land where once he lived, and what was credible to his first biographers is sometimes less convincing to our minds. Changes have gone over men, changes of spirit as well as of outward setting. But the deep needs are unchanged. Jesus lived in a definite locality and at a definite period of history, but he lived at the centre of our life, and through these four old memoirs, through the stories and the sayings which they carry, we may still come into direct touch with himself, and thereby into direct touch with the living God. The record of his life is charged with meaning for us men to-day. For

> Objects, even as they are great, thereby
> Do come within the reach of humblest eyes.

Jesus is the great Object of the four gospels. And why? Because he is for them the great Object of

life. Those who share the spirit of the gospels believe that wherever life is taken seriously and simply, without self-conceit and prejudice, Jesus has the chance of becoming visible, and visible in direct relation to ourselves. Richard Jefferies, the naturalist, once dropped a superficial word about this, in describing the scenery of Somersetshire. In the hamlets "along the foot of the hills," he noted, "ancient stone crosses are often found. Sometimes in the village street, the slender column grey against the green trees, sometimes in the churchyard, these crosses come on the mind like a sudden enigma. It requires an effort to grasp their meaning, so long have the ideas passed away which led to their erection. They almost startle modern thought. . . . Life is fresh and green; the stern thought in the stone becomes more cold and grim as the centuries pass away." Well, the sooner modern thought is startled by the cross, the better. And, so far from being an enigma, cold and grim, the cross of Jesus, summing up the life he lived, is a clue to what otherwise would be an enigma; it is a warm and loving clue, for all its sternness, because it is only stern against what robs life of its true joy and impetus. The plain truth is that it is the cross which is fresh and green in the real life of man. After all, it is not because we are so far from him in time, it is rather because we are often so far from him in spirit and nothing loth to be so far away, so selfish, so dull, so engrossed in what is merely outward, so satisfied with the passing show of phenomena, it is for this reason that his figure now and then appears unreal and remote. He need never be outside our range of vision. And the one aim I have in the follow-

ing pages is to help some in our own day to gain or regain the sense that he is on the horizon of our own age.

II

But to know what he is we must take the trouble to know something of what he was. He was more than any of his contemporaries saw him to be, when he was on earth, more even than the insight of his most loyal followers understood at the moment. Yet it is through this definite revelation of himself in time that the timeless value of his personality can alone be fully realized. The more real the limitations of his environment and inheritance on earth become, to our minds, the more is it evident that his life was not "cribb'd, cabin'd, and confin'd" by these. He started from them, but he rose above them. He was in them, but not of them. When Jesus said "I," when he spoke of himself as the Son of God or the Son of man or Christ, he was conscious of a unity of will with God the Father which invested him with resources and responsibilities infinitely larger than any enjoyed by the most godlike of our race. But the right to say this of him, in any form or formula, rests upon a clear intelligence of what he was and did and suffered in the flesh, and this is the aim of studying the four memoirs of his life. For to take an interest in the gospels is one way of discovering our interest in Jesus. Dr. Bernard Bosanquet once spoke of a tendency which he had noted in many quarters, a "tendency to substitute unintelligent praise for appreciative study" of these gospels. This is as true of the gospels as of Shakespeare's plays. It is a tendency little better

than the patronizing attitude which thinks that we moderns can afford to ignore them altogether; it is a gift of grains of sand to a generation which needs a more substantial basis for its life with God. The sand may be glittering, but it is sand, when all is said and done. Our interest in the gospels must be intelligent. *I speak of Christ and the Church,* said the apostle. To speak of Christ apart from his Church, apart from the life he has inspired, to attempt to understand him altogether apart from the effects of which he has been the cause, is imperfect enough. Study of this kind is defective in intelligence. But to speak, as some good people do, of the Church apart from Christ, to imagine that there is some short cut to the knowledge of him which can dispense with the gospels, is as misleading. There may be an attitude toward the gospels which is neither that of praise nor that of study, but simply nonchalant. Thus Father Tyrrell tells us of a devout lady who was so enraptured by the visions of St. Gertrude and Blessed Margaret Mary that she remarked to her priest, "They tell us about our Lord, and without them one would know nothing of Him." When the priest asked her, "Do you ever read the gospels?" the reply was, "Oh, no, they are so dry!" It is not everyman who is likely to fall into this mistake of trying to find the Lord away from his own life. But for various reasons there is a temptation to ignore the gospels, even among those who are not indifferent to the Lord, or at least to read them casually, in a way which will not yield the unshakable conviction that Jesus counts more for us and ours than anyone else; and there may be also a praise of them which is as unintelligent as the neglect of them.

It is to indicate a better way that this book has been compiled.

III

An American rabbi spoke the other day of Jesus as a "man whose very existence is denied by many Gentile scholars," and a Roman Catholic out of Italy actually declares that "it is a hopeless business to wish to distinguish in" the gospels "the certain from the probable, the historical from the legendary, the foundation from the additions, the primitive from the dogmatic." The one statement is as much an anachronism as the other. The great world of God, with which the future lies, has already left such immature opinions far behind. The existence of Jesus may still be debated. So may the question whether the earth is round or flat. And as for the critical study of the gospels, it is a discipline of God set to our age, which cannot be evaded except at the risk of falling back into scepticism or superstition; apart from this discipline, the significance of Jesus is not to be fully grasped, and his teaching is apt to become the source of cruel illusions. A "hopeless business"? Only for those who will not exercise their minds, and Jesus himself desired followers who were not afraid to think about what he said.

But while the methods of this discipline underlie the present book, they are presupposed, not obtruded. I have been content to set forth what seem to me some of the precious results, in such a way as to render the story of Jesus more intelligible to everyman. Certainly there are difficulties in the gospels

themselves, difficulties which no amount of honesty and moral sympathy can solve, and about which many people have not time to think. Some things are uncertain that we would like to be certain; other things are obscure, as any ancient history is liable to be, at this distance of time. Learned persons debate such points, but the story is for more than learned persons, and a dozen difficulties do not blur the impression made by the personality of Jesus upon the unprejudiced mind. He stands out, real and commanding. There is enough authentic and original material to exhibit his life as it was lived on earth actually and vividly. Those who have studied the gospels technically have cleared away a number of obscurities, and although we still see darkly at this point and that, on the whole the records have become more luminous as they have been analyzed. It is now fairly practicable to trace the outline of the tale of Jesus behind the different traditions, and to recover the salient features of the main narrative that shimmers through the four biographies which we call gospels.

This is what I have attempted to do in the following pages. They are not a harmony of the gospels; they are a selection of what is more or less central, I think, in the memoranda preserved by the four biographies, arranged in an order which seems to me natural, and which probably corresponds to what may have been the original sequence of events. It has not been possible to include everything, but I have woven together as much as I could, in the effort to present a fairly distinct and consecutive outline of the life of our Lord. I may have chosen and combined some of the sources wrongly, and there are gaps which

cannot be filled up, on this or indeed on any other method of reconstruction. Omissions were inevitable, but I hope that I have not left out much that is reliable and relevant. Now and then the material has had to be rearranged, for the order in the gospels is more often topical than chronological, except at one or two salient points. But the text is entirely taken from the gospels themselves. I tried to see whether the materials would not fall into a series of coherent sections, and I think the attempt has been not unsuccessful. It is surprising to find how much can be arranged naturally, without the alteration of a single syllable. The passages are printed from my own translation of the New Testament, the Old Testament references being as usual in italics. I have been induced to prefix to each chapter, though this I did not originally mean to do, some introductory matter, in order to render the text here and there more intelligible to the ordinary reader, by sketching such parts of the background as might throw the sayings and the deeds of Jesus into bright relief. But the frame is merely intended to set out the picture. The picture itself is really a revelation of how God came to man in Jesus Christ. This is why I have begun by printing at the head of the first chapter the opening sentences of the fourth of the gospels; it gives the focus for viewing what follows—at any rate the focus fixed by those who first wrote and read the gospels. The gospels describe in their own way how what, for lack of any better term, we may call a "supernatural" Act of God was once done for man's salvation upon earth. Some readers are able to start with this. Others feel, if it is ever to be their belief in any measure, it can only come after a study

of the gospels themselves. Now, in this introductory matter, I am content to do no more than indicate how such a belief is engrained in the story, and more often to show how naturally the story itself develops, Jesus challenging and disturbing and satisfying human life.

Doubtless it would be possible to get a due impression of Jesus by reading any one of the gospels by itself. This is an illuminating discipline, far too seldom practised, to read a gospel right through from start to finish. But after all there are four of them, and the wealth of the tradition is not exhausted by any single gospel, not even by the first. Besides, there are repetitions and idiosyncrasies in the various gospels, which are apt to confuse some readers of our day. And there are other people who can hardly be induced to read any gospel at all in its conventional form. Perhaps these pages may be some help to them; perhaps this little book may catch their attention and make some appeal to their imagination. I hope so. At any rate I offer the following outline with a sincere desire to bring out afresh what Jesus was for everyman, what Jesus actually did, what Jesus thought and taught.

EVERYMAN'S LIFE OF JESUS

CHAPTER I

HOW JESUS WAS BORN AND BROUGHT UP

JESUS was born away from home. His parents belonged to Nazaret or Nazara, a hamlet in southern Galilee. But the Roman Government had ordered a census of persons and property to be taken, throughout king Herod's realm, and this meant that Jews had to register at their native places. So, during the first year of their marriage, in B.C. 7, Joseph and Mary travelled south to Bethlehem, a village about six miles south of Jerusalem. While they were there, Mary's eldest son was born in an outhouse of the local khan or inn. This may have been during the summer of the year, if it be the case that only during these warmer months, between April and October, were sheep kept all night in the open. A week after birth the baby was duly named Jesus. This was a common name; indeed one of the highpriests during the youth of our Lord was called Jesus. It is a shortened Greek form of "Joshua," which meant "God saves." But in his case it was to be intensely significant. Mary's son was to fulfil the meaning of the name more than anyone else had ever done or ever could do; he was to "save" his people from their sins.

Five weeks later, his parents took him to the temple in Jerusalem, where they formally dedicated the baby to God, and offered the usual sacrifices; for a few pence they bought a pair of pigeons which the priest

solemnly sacrificed as a sin-offering in order to cleanse the mother from the ceremonial stain of childbirth and restore her to fellowship with God. The baby was blessed in the temple by two old saints, one a Jerusalemite called Symeon and the other a Galilean widow called Hannah.

> They were all looking for a king
> To slay their foes and lift them high;
> Thou cam'st, a little baby thing
> That made a woman cry.

But not exactly all the Jews. Some quiet folk in the land had deeper visions of God's purpose, and the child Jesus was hailed by two of them as the fulfilment of that purpose for the nation and the world beyond. From the very first he was hailed in connexion with a past which kindled in some better spirits of the present a sure hope for the good time of God in an immediate future.

The stories of the birth which tell us how Joseph was only the father of Jesus in name, tell us also of the wonderful, though less wonderful, birth of a boy to an older relative of Mary, married to a priest in the highlands of Judaea. This child, called John, was to play an important *rôle* later in the life of Jesus. He was born shortly before Jesus. Zechariah and Elizabeth had no other children, but other children were born to Joseph and Mary, four boys called James, Joseph, Judas, and Simon, and one or two girls. Salomê, one of Mary's sisters, married a man called Zebedaeus in the fish-trade on the lake of Galilee, and two sons of this family afterwards became devoted followers of Jesus. We do not know if there was any

intercourse between the Nazaret family and Elizabeth's household in the south. As time went on, John withdrew from his home to live as a religious solitary in the bare steppes beside the Jordan. He was the son of a priest, but he would not be a priest. Jesus, on the other hand, felt no such vocation; he remained at home. Joseph was a joiner or builder, and the boy Jesus was brought up to his father's trade. Thus he belonged, not to the poor, but to the respectable, wage-earning class. His family was humble but independent and self-supporting. He received the ordinary education of the country-side. It was simple and elementary, probably no more than the local synagogue provided for the village children, but it was backed by sound religious training in the home. He knew his bible, the Old Testament. He understood Hebrew and some Greek, the latter language being common among the Syrian traders in Galilee, but his mother-tongue was Aramaic, a Semitic dialect which had displaced the archaic Hebrew throughout Palestine. Some words in this language, actually spoken by Jesus, have been preserved in the gospels. Galileans apparently spoke it with an accent of their own.

In A.D. 5 Jesus visited the temple at Jerusalem along with Joseph and Mary as a boy of twelve. For the next twenty-three years nothing is known of him. That is to say, the childhood and early manhood are almost unrecorded. Why, we cannot tell. Perhaps because, as Luther thought, the real religious interest lies in what he came to be, rather than in how he was born and bred. "Everything depends on this, and for this everything else took place, that we should know that the child came for our sakes, that for us he

walked and stood, that he is our Lord and God, who will receive and protect us." The gospels were written for this purpose, not to gratify biographical curiosity. At any rate a veil is drawn over his childhood and early manhood. It was not till A.D. 27-28, when he was about thirty-five years of age, that he came forward from the obscurity of Nazaret to undertake a religious mission in public. During the long interval, when he passed from boyhood into early manhood, he was living quietly at home, working at his trade. By this time, apparently, Joseph had died, and the sisters of Jesus had married.

The Logos existed in the very beginning,
the Logos was with God,
the Logos was divine.
He was with God in the very beginning:
through him all existence came into being,
no existence came into being apart from him.
In him life lay,
and this life was the Light for men:
amid the darkness the Light shone,
but the darkness did not master it.

A man appeared, sent by God, whose name was John; he came for the purpose of witnessing, to bear testimony to the Light, so that all men might believe by means of him. He was not the Light; it was to bear testimony to the Light that he appeared. The real Light, which enlightens every man, was coming then into the world:

he entered the world—
the world which existed through him—

yet the world did not recognize him;
he came to what was his own,
yet his own folk did not welcome him.

On those who have accepted him, however, he has conferred the right of being children of God, that is, on those who believe in his Name, who owe this birth of theirs to God, not to human blood, nor to any impulse of the flesh or of man.

So the Logos became flesh and tarried among us; we have seen his glory—glory such as an only son enjoys from his father—seen it to be full of grace and reality. For we have all been receiving grace after grace from his fulness; while the Law was given through Moses, grace and reality are ours through Jesus Christ. Nobody has ever seen God, but God has been unfolded by the divine One, the only Son, who lies upon the Father's breast.

* * * * *

(a) *How John was born.*

In the days of Herod king of Judaea there was a priest called Zechariah, who belonged to the division of Abijah; he had a wife who be-
B.C. 8. longed to the daughters of Aaron, and her name was Elizabeth. They were both just in the sight of God, blameless in their obedience to all the commands and regulations of God; but they had no child, for Elizabeth was barren. Both of them were advanced in years. Now while he was officiating before God in the due course of his division, it fell to him by lot, as was the custom of the priesthood,

to enter the sanctuary of the Lord and burn incense, the mass of the people remaining in prayer outside at the hour of incense. And an angel of the Lord appeared to him, standing on the right side of the altar of incense. When Zechariah saw him he was troubled, and fear fell on him; but the angel said to him, "Fear not, Zechariah, your prayer has been heard; your wife Elizabeth will bear a son to you, and you must call his name John." Zechariah said to the angel, "But how am I to be sure of this? I am an old man myself, and my wife is advanced in years." The angel replied, "I am Gabriel, I stand before God; I have been sent to speak to you and to tell you this good news. But you will be silent and unable to speak till the day this happens, because you have not believed what I told you; it will be accomplished, for all that, in due time." Now the people were waiting for Zechariah and wondering that he stayed so long inside the sanctuary. When he did come out, he could not speak to them, so they realized that he had seen a vision in the sanctuary; he made signs to them and remained dumb. Then, after his term of service had elapsed, he went home.

After those days his wife Elizabeth conceived; and for five months she concealed herself. "The Lord has done this for me," she said, "he has now deigned to remove my reproach among men." In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazaret, to a maiden who was betrothed to a man called Joseph, belonging to the house of David. The maiden's name was Mary. The angel went in and said to her, "Hail,

O favoured one! The Lord be with you!" At this she was startled; she thought to herself, whatever can this greeting mean? But the angel said to her, "Fear not, Mary, you have found favour with God.

You are to conceive and bear a son,
and you must call his name Jesus.
He will be great, he will be called the Son of the Most High,
and the Lord God will give him *the throne of David* his father;
he will reign over the house of Jacob *for ever,*
and to his reign there will be no end."

"How can this be?" said Mary to the angel, "I have no husband!" The angel answered her,

"The holy Spirit will come upon you,
the power of the Most High will overshadow you;
hence what is born *will be called holy,* Son of God.

Look, there is your kinswoman Elizabeth! Even she has conceived a son in her old age, and she who was called barren is now in her sixth month; for *with God nothing is ever impossible.*" Mary said, "I am here to serve the Lord. Let it be as you have said." Then the angel went away. In those days Mary started with haste for the hill-country, for a town of Judah; she entered the house of Zechariah and saluted Elizabeth, and when Elizabeth heard the salutation of Mary, the babe leapt in her womb. Then Elizabeth was filled with the holy Spirit; she called out with a loud cry,

"Blessed among women are you,
and blessed is the fruit of your womb!

What have I done to have the mother of my Lord come to me? Why, as soon as the sound of your salutation reached my ears, the babe leapt for joy within my womb. And blessed is she who believed that the Lord's words to her would be fulfilled!" Mary stayed with her about three months and then returned home.

Now the time for Elizabeth's delivery had elapsed, and she gave birth to a son. When her neighbours and kinsfolk heard of the Lord's great mercy to her, they rejoiced with her, and on the eighth day came to circumcise the child. They were going to call it by the name of its father Zechariah, but the mother told them, "No, the child is to be called John." They said to her, "None of your family is called by that name." Then they made signs to the father, to find out what he wanted the child to be called; and he asked for a writing-tablet and wrote down, "His name is John," to the astonishment of all. Instantly his mouth was opened, his tongue loosed, and he spoke out blessing God. Then fear fell on all their neighbours, and all these events were talked of through the whole of the hill-country of Judaea. All who heard it bore it in mind; they said, "Whatever will this child become?" For the hand of the Lord was indeed with him. The child grew, he became strong in the Spirit, and remained in the desert till the day when he made his appearance before Israel.

(b) *How Jesus was born.*

The birth of Jesus Christ came about thus. His mother Mary was betrothed to Joseph, but before

they came together she was discovered to be pregnant by the holy Spirit. As Joseph her husband was a just man but unwilling to disgrace her, he resolved to divorce her secretly; but after he had planned this, there appeared an angel of the Lord to him in a dream saying, "Joseph, son of David, fear not to take Mary your wife home, for what is begotten in her comes from the holy Spirit. She will bear a son, and you shall call him 'Jesus,' for he will save his people from their sins." So on waking from sleep, Joseph did as the angel of the Lord had commanded him.

Now in those days an edict was issued by Caesar Augustus for a census of the whole world. (This was the first census, and it took place when Quirinius was governor of Syria.) So everyone went to be registered, each at his own town, and as Joseph belonged to the house and family of David he went up from Galilee to Judaea, from the town of Nazaret to David's town called Bethlehem, to be registered along with Mary his wife. She was pregnant, and while they were there the days elapsed for her delivery; she gave birth to her firstborn son, and as there was no room for them inside the khan she wrapped him up and laid him in a stall for cattle. There were some shepherds in the district who were out in the fields keeping guard over their flocks by night; and an angel of the Lord flashed upon them, the glory of the Lord shone all around them. They were terribly afraid, but the angel said to them, "Have no fear. This is good news I am bringing you, news of a great joy that is meant for all the People. To-day you have a

B.C. 7

saviour born in the town of David, the Lord messiah. And here is a proof for you: you will find a baby wrapped up and lying in a stall for cattle." Then a host of heaven's army suddenly appeared beside the angel extolling God and saying,

"Glory to God in high heaven,
and peace on earth for men whom he favours!"

Now when the angels had left them and gone away to heaven, the shepherds said to one another, "Let us be off to Bethlehem to see this thing that the Lord has told us of." So they made haste and discovered Mary and Joseph and the baby lying in the stall for cattle. When they saw this they told people about the word which had been spoken to them about the child; all who heard it were astonished at the story of the shepherds, and as for Mary, she treasured it all up and mused upon it. Then the shepherds went away back, glorifying and extolling God for all they had heard and seen as they had been told they would.

When the eight days had passed for his circumcision, he was named Jesus—the name given by the angel before he had been conceived in the womb.

When the days for their purification in terms of the Mosaic law had elapsed, they brought him up to Jerusalem to present him to the Lord (as it is written in the Law of the Lord: *every male that opens the womb must be considered consecrated to the Lord*) and also to offer the sacrifice prescribed in the law of the Lord, *a pair of turtledoves or two young pigeons.* Now there was a man in Jerusalem called Symeon, an upright and devout man, who was on the outlook for the Consolation of

Israel. The holy Spirit was upon him; indeed it had been revealed to him by the holy Spirit that he was not to see death before he had seen the Lord messiah. By an inspiration of the Spirit he came to the temple, and when the parents of the child Jesus carried him in to perform the customary regulations of the law for him, then Symeon took him in his arms, blessed God, and said,

" Now, Master, thou canst let thy servant go,
and go in peace, as thou didst promise;
for mine eyes *have seen thy saving power*
which thou hast prepared *before the face of all the peoples,*
to be a light of revelation for the Gentiles
and *a glory to* thy people *Israel.*"

His father and mother were astonished at these words about him, but Symeon blessed them, and to his mother Mary he said, " This child is destined for the downfall as well as for the rise of many a one in Israel; destined to be a Sign for man's attack—to bring out the secret aims of many a heart. And your own soul will be pierced by a spear."

There was also a prophetess, Hannah the daughter of Phanuel, who belonged to the tribe of Asher; she was advanced in years, having lived seven years with her husband after her girlhood and having been a widow for eighty-four years. She was never away from the temple; night and day she worshipped, fasting and praying. Now at that very hour she came up, and she offered praise to God and spoke of him to all who were on the outlook for the redemption of Jerusalem.

(c) *The boyhood of Jesus.*

When they had finished all the regulations of the law of the Lord, they returned to Galilee, to their own town of Nazaret. And the child grew and became strong; he was filled with wisdom, and the favour of God was on him. Every year his parents used to travel to Jerusalem at the passover festival;
A.D. 5 and when he was twelve years old they went up as usual to the festival. After spending the full number of days they came back, but the boy Jesus stayed behind in Jerusalem. His parents did not know of this; they supposed he was in the caravan and travelled on for a day, searching for him among their kinsfolk and acquaintances. Then, as they failed to find him, they came back to Jerusalem in search of him. Three days later they found him in the temple, seated among the teachers, listening to them and asking them questions, till all his hearers were amazed at the intelligence of his own answers. When his parents saw him they were astounded, and his mother said to him, "My son, why have you behaved like this to us? Here have your father and I been looking for you anxiously!" "Why did you look for me?" he said. "Did you not know I had to be at my Father's house?" But they did not understand what he said. Then he went down along with them to Nazaret, and did as they told him. His mother treasured up everything in her heart. And Jesus *increased* in wisdom and in stature, and *in favour with God and man.*

CHAPTER II

HOW JESUS BEGAN HIS MINISTRY IN THE SOUTH

SINCE the birth of Jesus, great changes had passed over his little world in Palestine. In March, B.C. 4, king Herod had died. The Jews failed in a protest to the Roman Government against his son Archelaus, who claimed the right of succession to his father's territory. Archelaus went to Rome to lay his case before the emperor. As Jesus afterwards put it, in a reminiscence of the incident, *his people hated him and sent envoys after him to say, "We object to him having royal power over us." However, he secured the royal power and came home.* For nine years they had to endure his vice and brutality. Unrest stirred the country, often due to pretenders who claimed to be martial messiahs. At last the Jewish and Samaritan leaders joined in another protest to Augustus. This time they were successful. In A.D. 6, the year after Jesus visited the temple as a boy, the Romans reluctantly made Judaea a province of their empire, under a procurator or governor. Archelaus had proved an impossible ruler in Judaea, but his younger brother, Herod Antipas, did better in Galilee and Peraea, over which he was allowed to rule as tetrarch or dependent prince. For more than forty years he managed to satisfy his Roman masters and his Jewish subjects. Among other things he built a new capital for the province on the western shore of the lake of Galilee.

He called it Tiberias, after the emperor Tiberius. Its citizens were mainly pagans, however, and there is no evidence that Jesus ever visited it. Herod arrested and murdered John the baptist. It was in the territory of this prince that Jesus did most of his work, but the two men never met until the last week of the life of Jesus in Jerusalem.

In the southern province of Judaea, a country barely the size of Devon or Northumberland or Aberdeenshire, the power of the Roman procurator was more directly felt, but the Romans wisely left the internal administration of affairs in the hands of the Jews themselves. The province was ruled by the Sanhedrin, a supreme council of seventy-one members at Jerusalem. This executive was composed of elders (the lay element), highpriests (that is, members of priestly families), and scribes or Pharisaic experts in the exposition of the traditional law. Their function was to interpret and administer the Law; they could inflict penalties for disobedience or heresy, and their power extended beyond Judaea itself. Of the religious parties in Judaism, the Pharisees were by far the most influential. They held that the being and well-being of the people depended upon strict observance of the Law, and, though they raise a mass of oral traditions to a level of authority equal to that of the Law itself, they had the merit of regarding God's service as the supreme concern in life. Some were in favour of Jesus. But he denounced the weeds of ritualism which he found among them, and exposed the defects of their national theism. The revelation of God which he brought pointed to a far more difficult and at the same time a more inward rule of life. This

was anathema to the Pharisees, and, though the moving spring of the last attack on Jesus may have been the resentment felt against him by the more priestly party of the Sadducees, the main clash came between Jesus and some Pharisaic leaders. Naturally, the chief allies of the Pharisees were the scribes or teachers of the law, who dominated the educational system as well as jurisprudence. The section of the Sadducees which came into touch with Jesus was the aristocratic hierarchy, whose privileges and prestige he attacked in purging the temple.

At the very outset, the Roman procurators discovered how touchy and violent the Judaeans could be. When the Syrian governor Quirinius came to organize Judaea after the deposition of Archelaus, a wild rising of Jews took place. Quirinius was taking a census, and these fanatics considered it an insult to God that pagan officials should dare to tax and register God's people. The rule of the Herods had been unpopular enough, but this was worse. When they had besought the Romans to take the country under their own jurisdiction, they had never dreamed that it would mean such an exercise of pagan authority. The ringleader of the revolt was a Galilean called Judas, who, along with a Pharisaic zealot called Sadduk, set Judaea ablaze. Quirinius promptly stamped out the rising. This was in A.D. 6. But embers smouldered still in some quarters of the country; though the insurrection never came to a head during the life-time of Jesus, there was a sullen, suspicious disaffection abroad. What the Judaeans resented bitterly was the obligation to pay a poll tax and a land tax to their foreign masters. This annual

tribute to Caesar was an unpopular claim. It was neither unreasonable nor harsh, but the authorities chafed under it, and tax-gatherers were considered usually as no better than sinners, that is, beyond the pale of true religion. Whether secretly or openly, the majority of the zealous looked forward to a kingdom of God, with a Davidic prince, possibly of supernatural origin, upon the throne, and with Israel in a position of triumphant primacy over a humbled world. How this was to arrive, and what exact form it was to take, were matters on which there was no precise agreement. But hopes ran high in many quarters, and each experience of Rome's distasteful sovereignty made it more difficult for the moderates to hold the extremists in check. The piety of Judaism, indeed, with its invaluable stress on monotheism and morality, made a much better impression abroad than in Palestine itself, where it too often soured into antagonisms. One of these was the irritable antagonism to the strong, considerate rule of Rome.

But it was no political crisis that stirred Jesus. What drew him out was a revival movement in the south. *In the fifteenth year of the reign of Tiberius, during the highpriesthood of Annas and Caiaphas, the word of God came*—to whom? To no priest, to no leader or official, but to an outsider, *to John the son of Zechariah in the wilderness.* Suddenly he emerged from his retirement to issue a shattering call to the conscience of the people. Others had summoned the Jews to rebel; he bade them repent. This was in the autumn of A.D. 27. John's vocation was that of one of the Old Testament prophets. A new mass movement of penitence swept for a time over all classes,

and from every quarter of the country people streamed to the eastern banks of the Jordan, where John had them baptized in the river to symbolize their emergence into a clean life. Among the earnest Galileans who travelled to attend the revival were two brothers, Simon Peter and Andrew, both fishermen, perhaps also the two cousins of Jesus. These four men became adherents of John. Jesus too travelled south, to take part in this national movement of preparation for the reign of God over His people. He came upon his relative John amid the scenes of Elijah's ministry, the gaunt wild steppes running down to the river, where this second Elijah " found those vivid figures of his preaching—the slimy shingle, of which he said, *God can raise up children for Abraham from these stones;* the trees with *the axe lying at their roots,* for the Jordan jungle was a haunt of woodcutters, and on the higher stretches of the valley the fires among the dry scrub chasing before them the scorpions and vipers."

John was the last of the prophets to Israel, but he was more than a prophet; he was the herald of a new era. He not only recalled men to the ethical duties of life but foretold the coming of One greater than himself, One who was to bring the Spirit of God into direct action upon human life. This was Jesus, who at his baptism had a vision of God which opened up to him at last his vocation. He was already conscious of being God's Son. Now he learned that the hour had struck for his mission to Israel and the world. The Son was to serve. What this mission was to be he thought out in solitude. The successive stages of it were revealed to him gradually; he did not begin with any cut and dried programme. *He increased in*

wisdom and stature, during boyhood. The growth of stature ceases naturally at a certain age, but Jesus did not cease to grow in wisdom when he entered on his public mission. He constantly prayed to God for guidance. He had entered on a vocation, and a vocation implies growth, as one comes into personal relations with men. But he made clear to his mind at the very outset the dominating principle of his mission, by setting aside suggestions of a lower kind. He rejected once and for all any idea of claiming exemption from the common lot of men. He saw that he must not use the supernatural powers of which he was conscious, in order to win popularity; he would not come before the world as a worker of prodigies. Nor would he aim at reputation for reputation's sake, at supremacy over men by appealing to popular interests and passions as some champion of national independence. It is significant that the first word he utters is one upon the religious duty of men: *Man is not to live on bread alone, but on every word that issues from the mouth of God.* The function he determined to discharge as God's Son was one which opened up into a mission of life that must be its own evidence to all who were susceptible. Any reliance upon extraneous appeals he then as always put aside as irrelevant. Whatever the enterprise involved, he was conscious that it ruled out any such inferior *rôle* for himself.

The rest of the company at the revival set themselves to mend their own ways, but Jesus bent his energies to the service of others. He was not even to be a herald of the kingdom or realm of God as John was; he was conscious of a divine commission to inaugurate it as the Lord on earth. One of the first

effects of this consciousness was that, instead of remaining an adherent of John, or merely repeating John's message, Jesus now began to attract followers of his own, some of them adherents of John himself. For a time these new disciples carried on the methods of John; they continued to baptize near a place called Aenon not far from Salim, in the district of Peraea, to the east of the Jordan. Presently, to avoid friction, and also to escape interference from the authorities, who were becoming alarmed at the spread of this movement, Jesus withdrew to Galilee. This was at the end of A.D. 27.

(a) *The Revival Mission of John in the South Country.*

A.D. 27-28. Now in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judaea, Herod being tetrarch of Galilee, Philip his brother tetrarch of the country of Ituraea and Trachonitis, and Lysias tetrarch of Abilenê, during the highpriesthood of Annas and Caiaphas, the word of God came to John the son of Zechariah in the desert; and he went into all the Jordan-district preaching a baptism of repentance for the remission of sins—as it is written in the book of the sayings of the prophet Isaiah,

The voice of one who cries in the desert,
"Make the way ready for the Lord,
level the paths for him.
Every valley shall be filled up,

every hill and mound laid low,
the crooked made straight,
the rough roads smooth;
so shall all flesh see the saving power of God."

This John had his clothes made of camel's hair, with a leather girdle round his loins; his food was locusts and wild honey. Then Jerusalem and the whole of Judaea and all the Jordan-district went out to him and got baptized by him in the Jordan, confessing their sins. But when he noticed a number of the Pharisees and Sadducees coming for his baptism, he said to them, "You brood of vipers, who told you to flee from the coming Wrath? Now, produce fruits that answer to your repentance, instead of beginning to say to yourselves, 'We have a father in Abraham.' I tell you, God can raise up children for Abraham from these stones! The axe is lying all ready at the root of the trees; any tree that is not producing good fruit will be cut down and thrown into the fire." The crowds asked him, "Then what are we to do?" He replied, "Let everyone who possesses two shirts share with him who has none, and let him who has food do likewise." Taxgatherers also came to him to get baptized, and they said to him, "Teacher, what are we to do?" He said to them, "Never exact more than your fixed rate." Soldiers also asked him, "And what are we to do?" He said to them, "Never extort money; never lay a false charge, but be content with your pay."

Now as people's expectations were roused and as everybody thought to himself about John, "Can he be the Christ?" John said to them all,

" I baptize you with water,
but after me one who is mightier will come,
and I am not fit to untie the string of his sandals;
he will baptize you with the holy Spirit and fire.
His winnowing-fan is in his hand to purge his threshing-floor,
to gather the wheat into his granary
and burn the straw with fire unquenchable."

Thus with many another appeal he spoke his message to the people.

(b) *The Consecration of Jesus.*

It was in those days that Jesus arrived from Nazaret in Galilee and got baptized in the Jordan by John. And the moment he rose from the water he saw the heavens cleft and the Spirit coming down upon him like a dove; then said a voice from heaven,

" Thou art my Son, the Beloved,
in thee is my delight."

Immediately the Spirit drove him into the desert to be tempted by the devil. He fasted forty days and forty nights and afterwards felt hungry. So the tempter came up and said to him, " If you are God's Son, tell these stones to become loaves." He answered, " It is written,

Man is not to live on bread alone,
but on every word that issues from the mouth of God."

Then the devil conveyed him to the holy city and, placing him on the pinnacle of the temple, said to him, " If you are God's Son, throw yourself down; for it is written,

He will give his angels charge of you;
they will bear you on their hands,
lest you strike your foot against a stone."

Jesus said to him, "It is written again, *You shall not tempt the Lord your God."* Once again the devil conveyed him to an exceedingly high mountain and showed him all the realms of the world and their grandeur; he said, "I will give you all that, if you will fall down and worship me." Then Jesus told him, "Begone, Satan! it is written, *You must worship the Lord your God, and serve him alone."* At this the devil left him, and angels came up and ministered to him.

(c) *The First Adherents.*

When the Jews of Jerusalem despatched priests and Levites to ask John, "Who are you?" he frankly confessed—he did not deny it, he frankly confessed, "I am not the Christ." They asked him, "Then what are you? Elijah?" He said, "I am not." "Are you the Prophet?" "No," he answered. So they asked him, "Then why are you baptizing people, if you are neither the Christ nor Elijah nor the Prophet?" "I am baptizing with water," John replied, "but my successor is among you, One whom you do not recognize, and I am not fit to untie the string of his sandal." This took place at Bethany on the opposite side of the Jordan, where John was baptizing.

Next day he observed Jesus coming towards him and exclaimed, "Look, there is the lamb of God, who is to remove the sin of the world! That is he

of whom I said, The man who is to succeed me has taken precedence of me, for he preceded me. I myself did not recognize him; I only came to baptize with water, in order that he might be disclosed to Israel."

Next day again, John was standing with two of his disciples; he gazed at Jesus as he walked about, and said, "Look, there is the lamb of God!" The two disciples heard what he said and went after Jesus. Now Jesus turned, and when he observed them coming after him, he asked them, "What do you want?" They replied, "Rabbi" (which may be translated "teacher") "where are you staying?" He said to them, "Come and see." So they went and saw where he stayed, and stayed with him the rest of that day—it was then about four in the afternoon. One of the two men who heard what John said and went after Jesus was Andrew, the brother of Peter. In the morning he met his brother Simon and told him, "We have found the messiah" (which may be translated, "Christ"). He took him to Jesus; Jesus gazed at him and said, "You are Simon, the son of John? Your name is to be Cephas" (meaning "Peter" or "rock").

(d) *Jesus and John.*

John was baptizing at Aenon near Salim, as there was plenty of water there, and people came to him and were baptized. Now a dispute arose between John's disciples and a Jew over the question of "purification"; and they came and told John,

"Rabbi, the man who was with you on the opposite side of the Jordan, the man to whom you bore testimony—here he is, baptizing, and everybody goes to him!" John answered, "No one can receive anything except as a gift from heaven. You can bear me out, that I said, 'I am not the Christ'; what I said was, 'I have been sent in advance of him.' He who has the bride is the bridegroom; the bridegroom's friend, who stands by and listens to him, is heartily glad at the sound of the bridegroom's voice. Such is my joy, and it is complete. He must wax, I must wane."

CHAPTER III

HOW JESUS PASSED NORTH, THROUGH SAMARIA

In passing north, some time during the month of December, he spent a day or two in Samaria, finding an unexpected opportunity for mission work among the natives of Askar or Sychar. This place was half a mile from the famous well of Jacob, which lay close to the road from Judaea to Galilee, with the sacred hill of Gerizim above it, and in sight of the green cornfields on the plain towards the south and east. Already this mission shows the new features and methods of Jesus. He was above the narrow prejudice which warped the ordinary Jew of his day. He did not confine himself to pure-blooded Jews. He did not scruple to eat Samaritan food. He had no hesitation about talking on religion to a woman in public. He mixed now and always quite freely with people, instead of remaining apart like John, and he was already looking beyond the racial bonds of Judaism. He declared, *Believe me, the time is coming when the real worshippers will worship the Father in Spirit and in reality, neither on this mountain nor at Jerusalem*—the sentence which makes Renan so enthusiastic. "The day he uttered this word he was truly God's Son. After having run through all the cycles of error, humanity will come back to this word as the immortal expression of its faith and hopes." Jesus could reveal something of his true character and

mission frankly to these Samaritans, because there was less danger here than in Judaea of political misconceptions, though they too had a messianic hope of their own. Nevertheless he hurried north. For, although the field was promising, his first duty was to the Jewish nation as God's people, and it would have compromised his appeal to them if he had allowed himself to be openly recognized by the Samaritans.

Now when the Lord learned that the Pharisees had heard of Jesus gaining and baptizing more disciples than John (though Jesus himself did not baptize, it was his disciples), he left Judaea and went back to Galilee. He had to pass through Samaria, and in so doing he arrived at a Samaritan town called Sychar; it lay near the territory which Jacob had given to his son Joseph, and Jacob's spring was there. Jesus, exhausted by the journey, sat down at the spring, just as he was. It was about noon, and a Samaritan woman came to draw water. Jesus said to her, "Give me a drink" (his disciples had gone to the town to buy some food). The Samaritan woman said, "What? You are a Jew, and you ask me for a drink—me, a Samaritan!" (Jews do not associate with Samaritans.) Jesus answered, "If you knew what is the free gift of God and who is asking you for a drink, you would have asked him instead, and he would have given you 'living' water." "Sir," said the woman, "you have nothing to draw water with, and it is a deep well; where do you get your 'living' water?

Are you a greater man than Jacob, our ancestor? He gave us this well, and he drank from it, with his sons and his cattle." Jesus answered, "Anyone who drinks this water will be thirsty again, but anyone who drinks the water I shall give him will never thirst any more; the water I shall give him will turn into a spring of water welling up to eternal life." "Ah, sir," said the woman, "give me this water, so that I need not thirst or come all this road to draw water." Jesus said to her, "Go and call your husband, then come back here." The woman replied, "I have no husband." Jesus said to her, "You were right in saying, 'I have no husband'; you have had five husbands, and he whom you have now espoused is not your husband. That was a true word." "Sir," said the woman, "I see you are a prophet. Now our ancestors worshipped on this mountain, whereas you Jews declare the proper place for worship is at Jerusalem." "Woman," said Jesus, "believe me, the time is coming when you will be worshipping the Father neither on this mountain nor at Jerusalem. You are worshipping something you do not know; we are worshipping what we do know—for salvation comes from the Jews. But the time is coming when the real worshippers will worship the Father in Spirit and in reality; for these are the worshippers that the Father wants. God is Spirit, and his worshippers must worship him in Spirit and in reality." The woman said to him, "Well, I know messiah (which means Christ) is coming. When he arrives, he will explain it all to us." "I am messiah," said Jesus, "I who am talking to you."

At this point his disciples came up; they were

surprised that he was talking to a woman, but none of them said, "What is it?" or "Why are you talking to her?" Then the woman left her water-pot, and going off to the town told the people, "Come here, look at a man who has told me everything I ever did! Can he be the Christ?" They set out from the town on their way to him. Meanwhile the disciples pressed him, saying, "Rabbi, eat something." But he said to them, "I have food of which you know nothing." So the disciples asked each other, "Can anyone have brought him something to eat?" Jesus said, "My food is to do the will of him who sent me, and to accomplish his work. You have a saying, have you not, 'Four months yet, then harvest'? Look around, I tell you; see, the fields are white for harvesting. The reaper is already getting his wages and harvesting for eternal life, so that the sower shares the reaper's joy."

Now many Samaritans belonging to that town believed in him on account of the woman's testimony, "He told me everything I ever did." So when the Samaritans arrived, they pressed him to stay with them; he did stay there two days, and far more of them believed on account of what he said himself. As they told the woman, "We no longer believe on account of what you said: we have heard for ourselves, we know that he is really the Saviour of the world."

CHAPTER IV

HOW JESUS WORKED IN GALILEE

On returning to Galilee the little group scattered. Jesus and his adherents went to their respective homes. But Jesus did not resume his home-life at Nazaret. He began his mission to the province. At the very outset he met with a disappointment, for the natives of Nazaret were astonished at his appearance in the *rôle* of a teacher of religion, but, unlike the Samaritans, they were scandalized. The idea of a fellow townsman daring to come forward as a prophet of God! At Nazaret Jesus found no sympathy. He therefore changed his headquarters to the town of Capharnahum on the north-west shore of the lake of Galilee, where he had friends and relatives. Four of these, local fishermen, he now summoned to join him in his mission. The hills look down on Capharnahum, and Capharnahum looks down on the sea. Or it did look down when Jesus lived there, in this busy thriving town, which has now vanished from the eyes of men, till even its site remains uncertain.

Two of the men whom he first summoned were his cousins, James and John, and two others, Simon and Andrew, had been already attracted to him at the revival in the south. As now, so often, it was enough for Jesus to say a word. Men would rise to follow him anywhere. The spell of his personality drew them; it over-awed them upon occasion. Often

he sent people home to their towns and villages when he had healed or helped them. His adherents continued to live, many of them, in their own homesteads or townships. But for the spread of his mission he demanded from some the sacrifice of everything; in tense moments he made that appeal to the instinct of self-sacrifice without which the highest loyalties of life are unsatisfied. Jesus needed some for special service, and he had the faculty of choosing his men. Beside the shores of the lake, near Capharnahum, he formed the nucleus of the devoted band who were to be trained to become his foremost helpers in the work of rousing the inert nation to his mission. For at this initial period he believed and hoped that the people as a whole might accept God's lead from him.

He began by taking advantage of the weekly service in any local synagogue or meetinghouse. Here the scribes brought home religion to the common people, taught them the old Testament, and how to pray, and what to do. Priests had no place in these centres of devout and practical piety; there was no sacrifice. And the religion in which our Lord lived required no sacraments. Prayer and instruction were the core of this worship in the synagogues. There was considerable freedom of teaching. The service included two lessons, one from the Law and one from the Prophets, after which any competent person present might be called upon to gave an address. Jesus sometimes read the lesson and followed it up with a homily to the congregation, by permission of the president. The network of synagogues in Galilee thus furnished him with an instant channel for propaganda. Capharnahum was the centre of this mission. From it as his head-

quarters he toured the province for weeks. The main hindrance as yet was his very popularity. He possessed healing powers, and it was the sensation created by his successful treatment of diseases like hysteria, paralysis, epilepsy, malarial fever, blindness, and leprosy, that began to interfere seriously with what he regarded as his real work of preaching the gospel. Sometimes indeed he was obliged to retire into the country, to secure quiet. Wherever he went, crowds thronged to his ministry. He cured people who, it was believed, were possessed by daemons or evil spirits, suffering from mental disorders. These spirits he exorcised. It was part of his mission to release men from their grip, and free them for the realm and control of God his Father. He taught and he healed. The two functions were not incompatible. He healed, indeed, because he taught, for God's reign, as he proclaimed it, challenged the hold of daemons and the devil over human life. Jesus invaded and defeated the Dark Power in its sphere of disease and misery, and his success here was one proof to him of his mission. *If I cast out daemons by the Spirit of God, then the Reign of God has reached you already.* Nevertheless there were many who desired the outward benefits more than the inward, and Jesus, ever concerned with the highest ends of God, had to protect himself at this period against the very results of his popularity as a notable physician with unique psychic powers. His prestige as a healer brought him inconveniences.

Presently, however, a note of antagonism began to be overheard. The authorities had their suspicions aroused. The Pharisees who at this period criticized him were perhaps priests from Galiiee who had re-

turned home after their yearly time of service at the temple in Jerusalem. At any rate, Jesus had to defend himself against the charge of usurping God's prerogative of forgiveness, and then against the charge of laxity in associating with disreputable people. The latter criticism was levelled against him after he had added a fifth man to his inner circle of companions, this time a local tax-collector in the pay of Herod. Strict Jews regarded these agents as beneath everything except contempt; their business interfered with the exact observance of the sabbath, which had become a fetish in Judaism, and it often led to unscrupulous fleecing of traders and merchants. Worst of all, it connived at the payment of taxes to the Roman Government. But Jesus showed his originality and divine inspiration in this, that he ignored the caste prejudices of the Pharisees. He would not avoid such persons as though they were pariahs. The religious world of his day drew lines which he refused to recognize. He stepped across them, in the name of God, to reach people who were being boycotted and banned by pietists. Instead of avoiding sinful and outcast people, he sought them out. A new step in his day! And he justified his methods openly. As openly he refused to allow himself to be fettered by the rigid sabbatarian regulations which the Jewish authorities held to be a vital part of religion. Finally this repeated repudiation of their authority drove the Pharisees to take action; they actually combined with the Herodians or supporters of Herod Antipas, to deal with Jesus as a dangerous agitator. It was essential to their plans to secure the adhesion of this local party, in order either to have Jesus brought before Herod's tribunal in Galilee or to

bring him before the Sanhedrin in Jerusalem. They thus reach the climax of their opposition. It had begun by secret murmuring against him; then they complained to the disciples about his conduct, and from that went on to remonstrate with him about the disciples.

This meant the end of the mission to the synagogues. Jesus is as popular as ever, but he now works more in the open air, beside the lake of Galilee or on the hillside. The mission had begun with the citizens of Nazaret refusing to welcome him. It ended with his family attempting to place him in confinement, as if he were insane. His mother and brothers were alarmed by what they heard of his attitude toward the authorities. Such independence must mean that his head had been turned by popularity! This misguided effort gave Jesus the opportunity of declaring in a tense moment who the 'Holy Family' really were.

(a) *A Mission to the Synagogues.*

When the two days were over, he left for Galilee. And from that day Jesus began to preach, saying, "Repent, the Reign of heaven is near." He went to his native place, where he taught the people in the synagogue till they were astounded. They said, "Where did he get this wisdom and these miraculous powers? Is this not the son of the joiner? Is not his mother called Mary, and his brothers James and Joseph and Simon and Judas? Are not his sisters settled here among us? Then where has he

got all this?" So they were repelled by him. But Jesus said to them, "A prophet never goes without honour except in his native place and in his home." There he could not do any miracle, beyond laying his hands on a few sick folk and curing them. He was astonished at their lack of faith. He left Nazaret and settled at Capharnahum beside the lake.

As he was walking along the sea of Galilee he saw Simon and Simon's brother Andrew netting fish in the sea—for they were fishermen; so Jesus said to them, "Come, follow me and I will make you fish for men." At once they dropped their nets and went after him. Then going on a little further he saw James the son of Zebedaeus and his brother John; they too were in their boat, mending their nets; he called them, and they at once left their father Zebedaeus in the boat with the crew and went to follow him. They then entered Capharnahum.

As soon as the sabbath came, he at once began to teach in the synagogue; and they were astounded at his teaching, for he taught them like an authority, not like the scribes. Now there was a man with an unclean spirit in their synagogue, who at once shrieked out, "Jesus of Nazaret, what business have you with us? Have you come to destroy us? We know who you are, you are God's holy One." But Jesus checked it; "Be quiet," he said, "come out of him." And after convulsing him the unclean spirit did come out of him with a loud cry. Then they were all so amazed that they discussed it together, saying, "Whatever is this?" "It's new teaching with authority behind it!" "He orders even unclean spirits!" "Yes, and they obey him!"

So his fame at once spread in all directions through the whole of the surrounding country of Galilee.

On leaving the synagogue they went straight to the house of Simon and Andrew, accompanied by James and John. Simon's mother-in-law was in bed with fever; so they told him at once about her, and he went up to her and taking her hand made her rise; the fever left her at once and she ministered to them.

Now when evening came, when the sun set, they brought him all who were ill or possessed by daemons—indeed the whole town was gathered at the door—and he cured many who were ill with various diseases and cast out many daemons; but as the daemons knew him, he would not let them say anything. Then in the early morning, long before daylight, he got up and went away out to a lonely spot. He was praying there when Simon and his companions hunted him out and discovered him; they told him, "Everybody is looking for you." But he said to them, "Let us go somewhere else, to the adjoining country-towns, so that I may preach there as well; that is why I came out here." And he went preaching the gospel of the Reign in their synagogues throughout the whole of Galilee, casting out daemons.

When he was in one of their towns, there was a man full of leprosy who, on seeing Jesus, fell on his face and besought him, "If you only choose, sir, you can cleanse me." So he stretched his hand out and touched him, with the words, "I do choose, be cleansed." And the leprosy at once left him. Jesus ordered him not to say a word to anybody

but to "Go off and show yourself to the priest, and offer whatever Moses prescribed for your cleansing, to notify men." But he went off and proceeded to proclaim it aloud and to spread news of the affair both far and wide. The result was that Jesus could no longer enter any town openly; he stayed outside in lonely places, and people came to him from every quarter.

(b) *At Capharnahum.*

When he entered Capharnahum again after some days, it was reported that he was at home, and a large number at once gathered, till there was no more room for them, not even at the door. He was speaking the word to them when a paralytic was brought to him; four men carried him, and as they could not get near Jesus on account of the crowd they tore up the roof under which he stood and through the opening they lowered the pallet on which the paralytic lay. When Jesus saw their faith, he said to the paralytic, "My son, your sins are forgiven." Now there were some scribes sitting there who argued in their hearts, "What does the man mean by talking like this? It is blasphemy. Who can forgive sins, who but God alone?" Conscious at once that they were arguing to themselves in this way, Jesus asked them, "Why do you argue thus in your hearts? Which is the easier thing, to tell the paralytic, 'Your sins are forgiven,' or to tell him, 'Rise, lift your pallet and go home'? But to let you see the Son of man has power on earth to forgive sins"—he said to the paralytic, "Rise,

I tell you, lift your pallet, and go home." And he rose, lifted his pallet at once, and went off before them all; at this they were all amazed and glorified God, saying, "We never saw the like of it!"

On going outside after this he noticed a man called Matthew sitting at the tax-office; he said to him, "Follow me"; and he rose and followed him. He held a great banquet for Jesus in his house; there was a large company present of taxgatherers and others who were guests along with them. So when the Pharisees saw this, they said to his disciples, "Why does your teacher eat with taxgatherers and sinners?" When Jesus heard it, he said, "Healthy people have no need of a doctor, but those who are ill; I have not come to call just men but sinners." He told them this parable: "Which of you with a hundred sheep, if he loses one, does not leave the ninety-nine in the desert and go after the lost one till he finds it? When he finds it, he puts it on his shoulders with joy, and when he gets home he gathers his friends and neighbours. 'Rejoice with me,' he says to them, 'for I have found the sheep I lost'? So, I tell you, there will be joy in heaven over a single sinner who repents, more than over ninety-nine good people who do not need to repent. Or again, suppose a woman has ten shillings. If she loses one of them, does she not light a lamp and scour the house and search carefully till she finds it? And when she finds it, she gathers her women-friends and neighbours, saying, 'Rejoice with me, for I have found the shilling I lost.' So, I tell you, there is joy in the presence of the angels of God over a single sinner who re-

pents." He also said, "There was a man who had two sons, and the younger said to his father, 'Father, give me the share of the property that falls to me.' So he divided his means among them. Not many days later, the younger son sold off everything and went abroad to a distant land, where he squandered his means in loose living. After he had spent his all, a severe famine set in throughout that land, and he began to feel in want; so he went and attached himself to a citizen of that land, who sent him to his fields to feed swine. And he was fain to fill his belly with the pods the swine were eating; no one gave him anything. But when he came to his senses, he said, 'How many hired men of my father have more than enough to eat, and here am I perishing of hunger! I will be up and off to my father, and I will say to him, "Father, I have sinned against heaven and before you; I don't deserve to be called your son any more; only make me like one of your hired men."' So he got up and went off to his father. But when he was still far away, his father saw him and felt pity for him and ran to fall upon his neck and kiss him. The son said to him, 'Father, I have sinned against heaven and before you; I don't deserve to be called your son any more.' But the father said to his servants, 'Quick, bring the best robe and put it on him, give him a ring for his hand and sandals for his feet, and bring the fatted calf, kill it, and let us eat and be merry; for my son here was dead and he has come to life, he was lost and he is found.' So they began to be merry. Now his elder son was out in the field; and as he came near the house

he heard music and dancing; so, summoning one of the servants, he asked what this meant. The servant told him, 'Your brother has arrived, and your father has killed the fatted calf, because he has got him back safe and sound.' This angered him, and he would not go in. His father came out and tried to appease him, but he replied, 'Look at all the years I have been serving you! I have never neglected any of your orders, and yet you have never given me so much as a kid, to let me make merry with my friends. But as soon as this son of yours arrives, after having wasted your means along with harlots, you kill the fatted calf for him!' The father said to him, 'My son, you and I are always together, all I have is yours. We could not but make merry and rejoice; for your brother here was dead and has come to life again, he was lost but he has been found.'"

(c) *Jesus and the Sabbath.*

At that time Jesus walked one sabbath through the cornfields, and as his disciples were hungry they started to pull some ears of corn and eat them, rubbing them in their hands. When the Pharisees noticed it, they said to him, "Look at your disciples, they are doing what is not allowed on the sabbath!" He replied, "Have you not read what David did when he and his men were hungry, how he went into the house of God, and there they ate *the loaves of the Presence,* which neither he nor his men were allowed to eat, but only the priests? Have you not read in the Law that

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the priests in the temple are not guilty when they desecrate the sabbath? I tell you, One is here who is greater than the temple. Besides, if you had known what this meant, *I care for mercy, not for sacrifice,* you would not have condemned men who are not guilty." And he said to them, "The sabbath was made for man, not man for the sabbath; so that the Son of man is Lord even over the sabbath."

When he was teaching in one of the synagogues on the sabbath, there was a woman who for eighteen years had suffered weakness from an evil spirit; indeed she was bent double and quite unable to raise herself. Jesus noticed her and called to her, "Woman, you are released from your weakness." He laid his hands on her, and instantly she became erect and glorified God. But the president of the synagogue was annoyed at Jesus healing on the sabbath, and he said to the crowd, "There are six days for work to be done; come during them to get healed, instead of on the sabbath." The Lord replied to him, "You hypocrites, does not each of you untether his ox or his ass from the stall on the sabbath, and lead it away to drink? And this woman, a daughter of Abraham, bound by Satan for all these eighteen years, was she not to be freed from her bondage on the sabbath?" As he said this, all his opponents were put to shame, but all the crowd rejoiced over all his splendid doings. So he said,

"What is the Reign of God like?
To what shall I compare it?
It is like a grain of mustard-seed which a man took and put into his orchard, where it grew up and

became a tree, and *the wild birds roosted in its branches.*" He added, "To what shall I compare the Reign of God? It is like dough which a woman took and buried in three pecks of flour, till all of it was leavened."

Another sabbath he happened to go into the synagogue and teach. Now a man was there who had his right hand withered, and the scribes and Pharisees watched to see if he would heal on the sabbath, so as to discover some charge against him. He knew what was in their minds; so he told the man with the withered hand, "Rise, and stand forward." He rose and stood before them. Then Jesus said to them, "I ask you, is it right on the sabbath to help or to hurt, to save life or to kill?" They were silent. Then glancing round him in anger and vexation at their obstinacy, he told the man, "Stretch out your hand." He stretched it out, and his hand was quite restored. On this the Pharisees withdrew and at once joined the Herodians in a plot against him, to destroy him.

(d) *The Outcome of the Mission.*

As Jesus knew of it, he retired with his disciples to the sea, and a large number of people from Galilee followed him; also a large number came to him from Judaea, Jerusalem, Idumaea, the other side of Jordan, and the neighbourhood of Tyre and Sidon, as they had heard of his doings. So he told his disciples to have a small boat ready; it was to prevent him being crushed by the crowd, for he healed so many that all who had complaints were

pressing on him to get a touch of him. When his family heard this, they set out to get hold of him, for what they said was, "He is out of his mind." He was still speaking to the crowds when his mother and brothers came and stood outside; they wanted to speak to him. But he replied to the man who told him this, "Who is my mother, and who are my brothers?" Stretching out his hand towards his disciples he said, "Here are my mother and my brothers! Whoever does the will of my Father in heaven, that is my brother and sister and mother." A woman shouted to him out of the crowd, "Blessed is the womb that bore you, and the breasts you sucked!" But he said, "Blessed rather are those who hear and who observe the word of God!"

CHAPTER V

JESUS AND HIS DISCIPLES

THE success of this first mission led Jesus to think of organizing it; he proceeded to select twelve agents, in order to spread the news of the gospel as widely and rapidly as possible. They were to be 'apostles,' that is, not simply messengers but delegates who spoke by his authority and who were invested with powers of healing such as he himself practised. They were men of different types, reflective, enthusiastic, and matter-of-fact. Five of them had been already summoned by Jesus. Of the remaining seven, one had belonged to the party of force in Judaism, the Zealots, who believed that God's kinship excluded any subservience to an earthly monarch like Caesar. Possibly Judas also belonged to this party, for 'Iscariot' may mean that he was an ex-assassin; on the other hand, it may also mean that he came 'from Kerioth,' in which case he was the only member of the twelve who was not a Galilean.

The selection of the twelve was made after a night of prayer. Jesus then addressed the larger company of his disciples, speaking on a hillside west of Capharnahum. The audience consisted of a fellowship of men who had already repented at his call and who were now to hear the standing orders for his household or company. The only way to secure life in the Age to come was by acknowledging here and now the sovereignty

of God; but Jesus meant by this a different thing from what the religious leaders of his day held. His preaching of God's Reign was almost as disconcerting to most of the popular ideals of his day as that of Amos had been, centuries earlier. And here he states what it implied, positively rather than negatively. The address begins with a glow of promise and assurance for all who have set their hearts upon the cause of God which he represents. God's realm of bliss is for those who feel their utter need of him, who mourn and are distressed over the opposition to his cause, but who do not resist this violently, though they yearn for its bliss and good, and endeavour to further it by a forgiving spirit, by acting from pure, disinterested motives, and by a pacific temper, even when they have to suffer for their loyalty. Jesus summons such disciples to be faithful to their calling, to keep up their tone in the interests of their duty to the outside world (for he taught no religious hope that ignored the duty of the present sphere), and to overcome both force and false modesty as they take an open stand for him among men. Such are the privileges and responsibilities of citizens in the divine Realm. There were monastic and conventual forms of religion in his day; he explicitly disavowed them. The world of life might be dangerous and degrading, with its importunate passions and lower instincts, but Jesus insisted that his followers must never dream of trying to keep out of it, in the vain hope of saving themselves or of serving his God. He showed men how to be unworldly in the open air.

After thus showing that God's cause means an active intercourse with men, he explains that it involves a really higher demand than the ordinary Jewish religion.

He has come not to relax but to heighten the demand of God upon the soul and conscience. Half-a-dozen examples of this are given. They show with incisive point how searching and inward the new revelation is, as compared with the conventional piety of the Law. Thus the sixth commandment is deepened into a prohibition of anger, as a murderous attack upon the soul; the only worship accepted by God is that which is offered by peace-makers, who purge themselves of animosity and quarrelling. The seventh commandment is similarly deepened; the sin of adultery is extended from the intercourse of a married man with someone else's wife, and divorce is limited. Also, the lax, lavish use of oaths is forbidden. Jesus then annuls the ancient principle of retaliation, and calls upon his followers to meet insults and injuries with kindness, acting steadily upon the principle of love, that is, of devotion to the ends of God in human personalities. Jewish legislation admitted a money compensation for injuries; this was the legal way out. But Jesus ignores such ways, demanding a moral attitude which transcends law.

A closing word upon the sin of censoriousness was needful, for it is just as people become conscious that they are called to a higher religious level that they are tempted to become self-righteous and critical of others. Besides, one way of reproducing the 'perfect' affection of God was not to be censorious in judging others.

The exacting demands made by this revelation of God's will for his people were in accord with what John the baptist had predicted. The forerunner had anticipated that Jesus would baptize men not with water but *with the Spirit and fire, i.e.,* with a searching, divine

test of all their motives and conduct. This unflinching test appears most plainly in an address like that delivered on the hillside, just as it re-appears in the severe warnings and denunciations which he did not spare the obstinate or frivolous. The hearers of this address left with the words, *a mighty crash,* in their ears; Jesus told them frankly of the peril which awaited them if they played with what he said, instead of acting upon it.

It was in these days that he went off to the hillside to pray. He spent the whole night in prayer to God, and when day broke he summoned his disciples, choosing twelve of them to be with him, also that he might despatch them to preach, with the power of casting out daemons. These are the names of the twelve apostles: first Simon (who is called Peter) and Andrew his brother, James the son of Zebedaeus and John his brother, Philip and Bartholomew, Thomas and Matthew the taxgatherer, James the son of Alphaeus and Lebbaeus whose surname is Thaddeus, Simon the Zealot and Judas Iscariot who betrayed him. With them he came down the hill and stood upon a level spot. There was a great company of his disciples with him, and a large multitude of people from all Judaea, from Jerusalem, from Idumaea, from the other side of the Jordan, and from the coast of Tyre and Sidon, who had come to hear him and to get cured of their diseases. Those who were annoyed with unclean spirits also were healed. Indeed the whole of the

crowd made efforts to touch him, for power issued from him and cured everybody. Then, raising his eyes he looked at his disciples and said:

"Blessed are those who feel poor in spirit!
the Realm of heaven is theirs.

The life of disciples.

Blessed are the mourners!
they will be consoled.

Blessed are *the humble!*
they *will inherit the earth.*

Blessed are those who hunger and thirst for goodness!
they will be satisfied.

Blessed are the merciful!
they will find mercy.

Blessed are the pure in heart!
they will see God.

Blessed are the peacemakers!
they will be ranked sons of God.

Blessed are those who have been persecuted for the sake of goodness!
the Realm of heaven is theirs.

Blessed are you when men denounce you and persecute you and utter all manner of evil against you for my sake; rejoice and exult in it, for your reward is rich in heaven: that is how they persecuted the prophets before you.

You are the salt of the earth. But if salt becomes insipid, what can make it salt again? After that, it is fit for nothing, fit only to be thrown outside and trodden by the feet of men.

You are the light of the world. A town on the top of a hill cannot be hidden. Nor do men light a lamp to put it under a bowl; they put it on

a stand, and it shines for all in the house. So your light is to shine before men, that they may see the good you do and glorify your Father in heaven.

Do not imagine I have come to destroy the Law or the prophets; I have not come to destroy but to fulfil (I tell you truly, till heaven and earth pass away, not an iota, not a comma, will pass from the Law until it is all in force). For I tell you, unless your goodness excels that of the scribes and Pharisees, you will never get into the Realm of heaven.

Laws for disciples.

On anger.

You have heard how the men of old were told, '*Murder not:*

whoever murders must come up for sentence,
whoever maligns his brother must come before the Sanhedrin,
whoever curses his brother must go to the fire of Gehenna.'

But I tell you whoever is angry with his brother without cause will be sentenced by God. So if you remember, even when offering your gift at the altar, that your brother has any grievance against you, leave your gift at the very altar and go away; first be reconciled to your brother, then come back and offer your gift.

You have heard how it used to be said, *Do not commit adultery.* But I tell you, anyone who even looks with lust at a woman has committed adultery with her already in his heart.

On married life.

It used to be said, *Whoever divorces his wife must give her a divorce-certificate.* But I tell you, anyone who divorces his wife for any reason except

unchastity makes her an adulteress; and whoever marries a divorced woman commits adultery.

Once again, you have heard how the men of old were told, '*You must not forswear yourself,* but *discharge your vows to the Lord.*' On oaths. But I tell you, you must not swear any oath,

neither by *heaven,*
for it *is the throne of God,*
nor by *earth,*
for it *is the footstool of his feet,*
nor by Jerusalem,
for it *is the city of the great King:*
nor shall you swear by your head,
for you cannot make a single hair white or black.

Let what you say be simply 'yes' or 'no'; whatever exceeds that springs from evil.

You have heard the saying, *An eye for an eye and a tooth for a tooth.* On retaliation. But I tell you, you are not to resist an injury:

whoever strikes you on the right cheek,
turn the other to him as well;
whoever wants to sue you for your shirt,
let him have your coat as well;
whoever forces you to go one mile,
go two miles with him;
give to the man who begs from you,
and turn not away from him who wants to borrow.

On the love of enemies. You have heard the saying, '*You must love your neighbour* and hate your enemy.' But I tell you,

love your enemies, do good to those who hate you,
bless those who curse you, pray for those who abuse you,
that you may be sons of your Father in heaven:
he makes his sun rise on the evil and the good,
and sends rain on the just and the unjust.
For if you love only those who love you, what credit is that to you?
do not the very taxgatherers do as much?
And if you salute only your friends, what is special about that?
do not the very pagans do as much?
You must be perfect,
as your heavenly Father is perfect.

Well then, whatever you would like men to do to you, do just the same to them; that is the meaning of the Law and the prophets.

Also, judge not, and you will not be judged yourselves;

On censoriousness.

condemn not, and you will not be condemned;
for the measure you deal out to others
will be dealt back to yourselves.

Why do you note the splinter in your brother's eye and fail to see the plank in your own eye? How can you say to your brother, 'Let me take out the splinter from your eye,' when there lies the plank in your own eye? You hypocrite! take the plank out of your own eye first, and then you will see properly how to take the splinter out of your brother's eye.

Why call me, 'Lord, Lord,' and obey me not? Everyone who comes to me and listens to my words

and acts upon them, I will show you whom he is like. He is like a sensible man who built his house on rock. Down came the rain, floods rose, winds blew and beat upon that house, but it did not fall, for it was founded on rock. And everyone who listens to these words of mine and does not act upon them will be like a stupid man who built his house on sand. Down came the rain, floods rose, winds blew and beat upon that house, and down it fell—with a mighty crash."

The responsibility of hearing.

CHAPTER VI

JESUS AT THE LAKE OF GALILEE

UNDER the hills lay the lake in a deep hollow, six hundred feet below the level of the Mediterranean. It was a sheet of water shaped like a harp, with the Jordan flowing into it and out of it. Round this beautiful lake, thirteen miles long by seven or eight in width, busy towns lay; oil and linen manufactories prospered, and dense shoals of fish maintained the local fisheries. Sudden squalls from the hills would lash it into storms. But the warm air fostered the growth of crops along the banks; fruit was plentiful, grapes, figs, and walnuts; scarlet anemones and golden chrysanthemums, *the lilies of the field,* blossomed in profusion, and bird life was abundant.

From a boat moored near the shore Jesus addressed the crowds who hung upon his lips. He was fond of using parables or stories, some of which he would explain to his disciples in private. This was a favourite and familiar method of teaching in his day, but two features marked off the form of the parables of Jesus from those of his contemporaries. He never made animals or trees speak, as some of the Old Testament parables and the pagan fables did. And he never used parables to explain texts from the Old Testament, another practice followed by many of the rabbis or religious teachers. The parables of Jesus were apt illustrations drawn from nature and human nature.

At the close of this particular day he and his disciples crossed to the eastern side of the lake for quiet, returning next day. During this rapid visit, cut short by the incivility of the natives, he displayed his power over both nature and human nature, stilling a storm, and healing successively a man, a woman, and a child.

Once more he proceeded to teach by the seaside, and a crowd gathered round him greater than ever; so he entered a boat on the sea and sat down, while all the crowd stayed on shore. He gave them many lessons in parables, and said to them in the course of his teaching: "Listen, a sower went out to sow, and as he sowed it chanced that some seed fell on the road, and the birds came and ate it up; some other seed fell on stony soil where it had not much earth, and it shot up at once because it had no depth of earth, but when the sun rose it got scorched and withered away because it had no root; some other seed fell among thorns, and the thorns sprang up and choked it, so that it bore no crop; some other seed fell on good soil and bore a crop that sprang up and grew, yielding at the rate of thirty, sixty and a hundredfold." He added, "Anyone who has ears to hear, let him listen to this."

The story of the seed and the soil.

(When he was by himself his adherents and the twelve asked him about the parable, and he said to them, "The open secret of the Realm of God is granted to you, but these outsiders get everything

by way of parables. This is why I speak to them in parables, because for all their seeing they do not see, and for all their hearing they do not understand. You do not understand this parable? Then how are you to understand the other parables? The sower sows the word. As for those 'on the road,' when the seed is sown there,—as soon as they hear it, Satan at once comes and carries off the word sown within them. Similarly those who are sown 'on stony soil' are the people who on hearing the word accept it with enthusiasm; but they have no root in themselves, they do not last; the next thing is that when the word brings trouble or persecution, they are at once repelled. Another set are those who are sown 'among thorns'; they listen to the word, but the worries of the world and the delight of being rich and all the other passions come in to choke the word; so it proves unfruitful. As for those who were sown 'on good soil,' these are the people who listen to the word and take it in and bear fruit at the rate of thirty, sixty and a hundredfold." He also said to them, "So take care how you listen; for he who has, to him shall more be given, while as for him who has not, from him shall be taken even what he thinks he has.")

The story of the harvest.

He said to the crowds: "It is with the Realm of God as when a man has sown seed on earth; he sleeps at night and rises by day; and the seed sprouts and shoots up—he knows not how. (For the earth bears crops by itself, the blade first, the ear of corn next, and then the grain full in the ear.) But whenever the crop is ready, he has the sickle put in at once, as harvest

has come. The Realm of heaven is like treasure hidden in a field; the man who finds it hides it and in his delight goes and sells all he possesses and buys that field.

The story of treasure-trove.

Again, the Realm of heaven is like a trader in search of fine pearls; when he finds a single pearl of high price, he is off to sell all he possesses and buy it.

The story of the rare pearl

Again the Realm of heaven is like a net which was thrown into the sea and collected fish of every sort. When it was full, they dragged it to the beach, and sitting down they gathered the good fish into vessels but flung away the bad. So will it be at the end of the world. The angels will go out and separate the evil from among the just and fling them into the furnace of fire; there men will wail and gnash their teeth." He put another parable before them. "The Realm of heaven," he said, "is like a man who sowed good seed in his field; but while men slept his enemy came and re-sowed weeds among the wheat and then went away. When the blade sprouted and formed the kernel, then the weeds appeared as well. So the servants of the owner went to him and said, 'Did you not sow good seed in your field, sir? How then does it contain weeds?' He said to them, 'An enemy has done this.' The servants said to him, 'Then would you like us to go and gather them?' 'No,' he said, 'for you might root up the wheat when you were gathering the weeds. Let them both grow side by side till harvest; and at harvest-time I will tell the reapers to gather the

The story of the fishermen's net.

The story of the weeds among the wheat.

weeds first and tie them in bundles to be burnt, but to collect the wheat in my granary!'"

In many a parable like this he spoke the word to the crowd, so far as they could listen to it; he never spoke to them except by way of parable, but in private he explained everything to his own disciples. Leaving the crowd he then went indoors. And his disciples came up to him saying, "Explain to us the parable of the weeds in the field." So he replied, "He who sows the good seed is the Son of man; the field is the world; the good seed means the sons of the Realm; the weeds are the sons of the evil one; the enemy who sowed them is the devil; the harvest is the end of the world, and the reapers are the angels. Well then, just as the weeds are gathered and burnt in the fire, so will it be at the end of the world; the Son of man will despatch his angels, and they will gather out of his Realm all who are hindrances and who practise iniquity, and throw them into the furnace of fire; there men will wail and gnash their teeth. Then the just will shine like the sun in the Realm of their Father. He who has an ear, let him listen to this. Have you understood all this?" They said to him, "Yes." So he said to them, "Well then, every scribe who has become a disciple of the Realm of heaven is like a householder who produces what is new and what is old from his stores."

That same day, when evening came, he said to them, "Let us cross to the other side." So, leaving the crowd, they took him just as he was in the boat, accompanied by some other boats. But a heavy squall of wind came on, and the waves

splashed into the boat, so that the boat filled. He was sleeping on the cushion in the stern, so they woke him up saying, "Teacher, are we to drown, for all you care?" And he woke up, checked the wind, and told the sea, "Peace, be quiet." The wind fell, and there was a great calm. Then he said to them, "Why are you afraid like this? Have you no faith yet?" But they were over-awed, and said to each other, "Whatever can he be, when the very wind and sea obey him?"

How Jesus crossed to the eastern shore.

Then they reached the opposite side of the sea, the country of the Gergesenes. And as soon as he stepped out of the boat, he was met by a man from the town who had daemons in him; for a long while he had worn no clothing, and he stayed not in a house but among the tombs. On catching sight of Jesus he shrieked aloud and prayed him with a loud cry, "Jesus, son of God most High, what business have you with me? By God, I adjure you, do not torture me. (For he had charged the unclean spirit to come out of the man. Many a time when it had seized hold of him, he had been fastened secure in fetters and chains, but he would snap his bonds and be driven by the daemon into the desert.) So Jesus asked him, "What is your name?" "Legion," he said, for a number of daemons had entered him. And they begged him not to order them off to the abyss. Now a considerable drove of swine was grazing there on the hillside, so the daemons begged him for leave to enter them. He gave them leave, and the daemons came out of the man and went

The cure of a demented soul.

into the swine; the drove rushed down the steep slope into the lake (there were about two thousand of them) and were suffocated When the herdsmen saw what had occurred they fled and reported it to the town and the hamlets. The people came out to see what had occurred and when they reached Jesus they discovered the man whom the daemons had left, seated at the feet of Jesus, clothed and sane. That frightened them. They got a report from those who had seen how the lunatic was cured, and then all the inhabitants of the surrounding country of the Gergesenes asked him to leave them, they were so seized with terror. He embarked in the boat and went back. As he was stepping into the boat, the lunatic begged that he might accompany him. Jesus, however, sent him away, saying, "Go home to your own people and describe all that God has done for you." So he went off to proclaim throughout Decapolis all that Jesus had done for him; it made everyone astonished.

How Jesus returned, to cure a woman and a little girl.

On his return Jesus was welcomed by the crowd; they were all looking out for him. A man called Jairus came, who was a president of the synagogue, and falling at the feet of Jesus entreated him to come to his house, for he had an only daughter about twelve years old and she was dying. So Jesus went away with him. Now a large crowd followed him; they pressed round him. And there was a woman who had had a hemorrhage for twelve years—she had suffered a great deal under a number of doctors and had spent all her means, but was none the better; in fact, she was rather worse. She heard about

Jesus, got behind him in the crowd, and touched the tassel of his robe; "if I can touch even his clothes," she said to herself, "I will recover." Her hemorrhage instantly ceased. Jesus said, "Who touched me?" As everyone denied it, Peter and his companions said, "Master, the crowds are all round you, pressing hard! And yet you ask, 'Who touched me?'" But he kept looking round to see who had done it. So when the woman saw she had not escaped notice, she came trembling, and falling down before him she told before all the people why she had touched him and how she had been instantly cured. "Daughter," he said to her, "your faith has made you well; depart in peace." He was still speaking when someone came from the house of the synagogue-president to say, "Your daughter is dead, do not trouble the teacher any further." But when Jesus heard it, he said to him, "Have no fear, only believe." When he reached the house, he would not allow anyone to come in with him except Peter and James and John, and the child's father and mother. Everyone was weeping and bewailing her, but he said, "Stop weeping; she is not dead but asleep." They laughed at him, knowing that she was dead. But he took her hand and called to her, "Rise, little girl." And her spirit returned, she got up instantly; and he ordered them to give her something to eat. Her parents were amazed, but he charged them not to tell anyone what had happened.

CHAPTER VII

HOW JESUS TAUGHT

JESUS taught men by what he was and what he did as well as by what he said. But he gave himself explicitly to the task of instructing people about God, as we have already seen. We might say of his words what Aeschines, the Greek orator, said about Demosthenes: his words are not words but wonders. Sometimes they were terse proverbs and pithy sayings. Sometimes they were parables. Sometimes they were short addresses elicited by some incident or situation of the day. He would ask questions and answer questions. Indoors or outdoors he mixed naturally in the common life of the people, watching how they lived, and finding the text for his words in anything that happened within his circle or came to his notice. Three specimens of his table-talk have been preserved, for unlike John the baptist he was no austere ascetic, but would dine with Pharisees upon occasion, even though their friendliness was tinged by a certain patronage. Such meals in the ancient East were consecrated by blessings, and naturally led to a flow of soul upon the deeper things of life.

His teaching we have already watched—

> The mountain-sermon and the ruthful gaze,
> The cheerful credence gathered from his face,
> His voice in village-groups at eve or prime.

But here we collect some scattered fragments. On prayer, to begin with, for Jesus prayed and taught men how to pray. It is noteworthy that the two main difficulties which he detected about ordinary prayer were lack of faith and the unforgiving temper. The connexion between our sense of God's pardon and our pardon of others is a new advance in religion. Again, the counsel to pray in secret may sound obvious, "but in contrast to the publicity of Oriental religious life, it marks a great advance in the direction of making religion an inward thing." And the only sort of prayer he recognized was the prayer of men and women in close contact with the actual needs of their fellow-creatures. The counsels on money are also significant. It has been said that, next to his treatment of women, a man's treatment of money is the most decisive test of his character—how he makes it and how he spends it. Jesus viewed money with some suspicion. The love of it represented to him one of the supreme forms of worldliness, inducing the heartlessness and inhumanity which he regarded as damning sins. Once he even bade a man give up his wealth and property as being dangerous to his soul's welfare. And always he warned the rich, or would-be rich, against undue reliance upon their wealth, for it not only interfered with the brotherliness which sought to give everyone full scope for his powers, but came between the soul and God.

What impresses us most in the teaching is its sheer simplicity. His words fall from him with a natural power; they are pointed and trenchant, sometimes pathetic, but never sentimental or far-fetched. Paradox abounds, so do humour and irony. But Pascal was right in singling out their divine simplicity as the

mark of genius. "Jésus Christ a dit les choses grandes si simplement, qu'il semble qu'il ne les a pas pensées; et si nettement, qu'on voit bien ce qu'il en pensait. Cette clarté, jointe à cette naïveté, est admirable."

To us it is a matter of course that he should have taught. In reality it was a surprising novelty for anyone who claimed to be messiah. No Jew ever expected his messiah to teach. It was assumed that he would legislate wisely and vindicate the authority of the Law, but never that he would give teaching in this quiet, homely fashion. And Jesus taught, not to instruct people how to live during the interval till God intervened to set up a new order of things; he taught the permanent laws of the kingdom, that is, of the new order of things in which God the Father would be supreme over his people, his will accepted as the rule by which they lived. This Sovereignty of God, his realm or reign, was the centre of the teaching, the new interpretation and revelation of that time-honoured phrase to which such different hopes clung throughout the nation. Jesus revealed it, not by any definition, but by the revelation of his own personality as the leader of the kingdom under God. The instructions he gave were not casual flashes of spiritual intuition, but related organically to this divine order of forgiveness and fellowship whose consummation he eagerly expected. He was inspired by God to introduce this new constitution of religion, and had authority to set aside any regulations or traditions which conflicted with its principles. This was recognized by Jews to be the prerogative of their messiah; but it was one thing to admit it in theory, another thing to admit it as carried out by Jesus.

Even the emphasis he laid upon teaching his disciples was a new thing. Jesus was more than a prophet, but to his contemporaries he seemed often like one of the older prophets of the nation, as he spoke and acted with an inspired vigour which rebuked both the hierarchy and the masses in the name of God. He taught moral responsibility, inwardness of life, and single-mindedness as vital to the service of the Father. But which of the prophets had ever lavished such care on the training and teaching of disciples? Jesus gave far more than any prophet had given to intercourse with his followers. The importance he attached to teaching is one of the characteristic features of his originality as a man of God.

On prayer.

He was praying at a certain place, and when he stopped one of his disciples said to him, "Lord, teach us to pray, as John taught his disciples." He said to them, "When you pray, say,

Our Father in heaven,
thy name be revered,
thy Reign begin,
thy will be done
on earth as in heaven.
Give us to-day our bread for the morrow,
and forgive us our sins,
for we do forgive everyone who has offended us;
and lead us not into temptation,
but deliver us from evil."

He said to them, "Suppose one of you has a friend, and you go to him at midnight and say to him, 'Friend, let me have three loaves; for a friend of mine travelling has come to my house, and I have nothing to set before him.' And suppose he answers from the inside, 'Don't bother me; the door is locked by this time, and my children are in bed with me. I can't get up and give you anything.' I tell you, though he will not get up and give you anything because you are a friend of his, he will at least rise and give you what you want, because you persist. So I tell you,

Ask and the gift will be yours,
seek and you will find,
knock and the door will open to you;
for everyone who asks receives,
the seeker finds,
the door is opened to anyone who knocks.

Why, which of you, when asked by his son for a loaf, will hand him a stone? Or, if asked for a fish, will you hand him a serpent? Well, if for all your evil you know to give your children what is good, how much more will your Father in heaven give good gifts to those who ask him!"

He also told them a parable about the need of always praying and never losing heart. "In a certain town," he said, "there was a judge who had no reverence for God and no respect even for man. And in that town there was a widow who used to go and appeal to him for 'Justice against my opponent!' For a while he would not, but afterwards he said to himself, 'Though I have no reverence for God and no respect even for man, still, as this widow

is bothering me, I will see justice done to her—not to have her for ever coming and pestering me.' Listen," said the Lord, "to what this unjust judge says. And will not God see justice done to his elect who cry to him by day and night? Will he be tolerant to their opponents? I tell you, he will quickly see justice done to his elect. And yet, when the Son of man does come, will he find faith on earth?"

"Have faith in God. I tell you truly, whoever says to this hill, 'Take and throw yourself into the sea,' and has not a doubt in his mind but believes that what he says will happen, he will have it done. So I tell you, whatever you pray for, believe that you have got it, and you shall have it."

"When you pray, you must not be like the hypocrites,
for they like to stand and pray in the synagogues and at the street-corners,
so as to be seen by men;
I tell you truly, they do get their reward.
When you pray, *go into your room and shut the door,*
pray to your Father who is in secret,
and your Father who sees in secret will reward you.
Do not pray by idle rote like the pagans,
for they suppose they will be heard the more they say;
you must not copy them;
your Father knows your needs before you ask him."

"If two of you agree on earth about anything

you pray for, it shall be done for you by my Father in heaven. For where two or three have gathered in my name, I am there among them."

"Whenever you stand up to pray, if you have anything against anybody, forgive him, so that your Father in heaven may forgive you."

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On the forgiving spirit.

"If you forgive men their trespasses,
then your heavenly Father will forgive you;
but if you do not forgive men,
your Father will not forgive your trespasses either."

"If your brother sins, check him, and if he repents, forgive him." Then Peter came up and said to him, "Lord, how often is my brother to sin against me and be forgiven? Up to seven times?" Jesus said to him, "Seven times? I say, seventy times seven! That is why the Realm of heaven may be compared to a king who resolved to settle accounts with his servants. When he began the settlement, a debtor was brought in who owed him three million pounds; as he was unable to pay, his master ordered him to be sold, along with his wife and children and all that he had, in payment of the sum. So the servant fell down and prayed him, 'Have patience with me, and I will pay you it all.' And out of pity for that servant his master released him and discharged his debt. But as that servant went away, he met one of his fellow-servants who owed him twenty pounds; and seizing him by the throat he said, 'Pay your debt.' So his fellow-servant fell down and implored him, saying, 'Have patience

with me, and I will pay you.' But he refused; he went and had him thrown into prison, till he should pay the debt. Now when his fellow-servants saw what had happened, they were greatly distressed, and they went and explained to their master all that had happened. Then the master summoned him and said, 'You scoundrel of a servant! I discharged all that debt for you, because you implored me. Ought you not to have had mercy on your fellow-servant, as I had on you?' And in hot anger his master handed him over to the torturers, till he should pay him all the debt. My heavenly Father will do the same to you, unless you each forgive your brother from the heart."

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On money.

"If you only lend to those from whom you hope to get something,
what credit is that to you?
even sinful men lend to one another, so as to get a fair return.
No, you must lend without expecting any return;
then you will have a rich reward,
you will be sons of the Most High—
for he is kind even to the ungrateful and the evil."

A man out of the crowd said to him, "Teacher, tell my brother to give me my share of our inheritance"; but he said to him, "Man, who made me a judge or arbitrator over your affairs?" Then he said to them, "See and keep clear of covetousness in every shape and form, for a man's life is not part of his possessions, because he has ample wealth." And he told them a parable. "A rich man's estate

bore heavy crops. So he debated, 'What am I to do? I have no room to store my crops.' And he said, 'This is what I will do! I will pull down my granaries and build larger ones, where I can store all my produce and my goods. And I will say to my soul, "Soul, you have ample stores laid up for many a year; take your ease, eat, drink, and be merry."' But God said to him, 'Foolish man, this very night your soul is wanted; and who will get all you have prepared?' So fares the man who lays up treasure for himself instead of gaining the riches of God." To his disciples he said, "Therefore I tell you,

Store up no treasures for yourselves on earth,
where moth and rust corrode,
where thieves break in and steal:
store up treasure for yourselves in heaven,
where neither moth nor rust corrode,
where thieves do not break in and steal.
For where your treasure lies,
your heart will lie there too.
The eye is the lamp of the body:
so if your Eye is generous,
the whole of your body will be illumined,
but if your Eye is selfish,
the whole of your body is darkened.
And if your very light turns dark,
then—what a darkness it is!
Therefore I tell you,
do not trouble about what you are to eat or drink in life,
nor about what you are to put on your body;

surely life means more than food,
surely the body means more than clothes!
Look at the wild birds; they sow not, they reap not,
they gather nothing in granaries,
and yet your heavenly Father feeds them!
Are you not worth more than birds?

Which of you can add an ell to his height by troubling about it? And if you cannot manage even this, why trouble over other things?

Look how the lilies of the fields grow;
they neither toil nor spin,
and yet, I tell you, even Solomon in all his grandeur was never robed like one of them.

Now, if God so clothes grass which blooms to-day in the field and is thrown to-morrow into the furnace, will he not much more clothe you? O men, how little you trust him! Do not be troubled, then, and cry, 'What are we to eat?' or 'What are we to drink?' or 'How are we to be clothed?' (pagans make all that their aim in life), for your heavenly Father knows quite well you need all that. Only seek his Realm, and all that will be yours over and above. Fear not, you little flock, for your Father is delighted to give you the Realm.

So do not be troubled about to-morrow;
to-morrow will take care of itself.
The day's own trouble is quite enough for the day."

"Take care not to practise your charity before men, in order to be noticed; otherwise you get no reward from your Father in heaven. No, when you give alms,

make no flourish of trumpets like the hypocrites
in the synagogues and the streets,
so as to win applause from men;
I tell you truly, they do get their reward.
When you give alms, do not let your left hand
know what your right hand is doing,
so as to keep your alms secret;
then your Father who sees what is secret
will reward you openly."

He also said to the disciples: "There was a rich man who had a factor, and this factor, he found, was accused of misapplying his property. So he summoned him and said, 'What is this I hear about you? Hand in your accounts; you cannot be factor any longer.' The factor said to himself, 'What am I to do, now that my master is taking the factorship away from me? I am too weak to dig, I am ashamed to beg. Ah, I know what I will do, so that people will welcome me to their houses when I am deposed from the factorship.' So he summoned every single one of his master's debtors. He asked the first, 'How much are you owing to my master?' 'A hundred barrels of oil,' he said. The factor told him, 'Here is your bill; sit down at once and enter fifty barrels.' Then he asked another, 'And how much do you owe?' 'A hundred quarters of wheat,' he said. 'Here is your bill,' said the factor, 'just enter eighty.' Well, the master praised the dishonest factor for looking ahead; for the children of this world look further ahead in dealing with their own generation than the children of Light. And I tell you, use mammon, dishonest as it is, to make

friends for yourselves, so that when you die they may welcome you to the eternal abodes.

He who is faithful with a trifle is also faithful with a large trust,
and he who is dishonest with a trifle is also dishonest with a large trust.
So if you are not faithful with dishonest mammon,
how can you ever be trusted with true Riches?
And if you are not faithful with what belongs to another,
how can you ever be given what is your own?"

Now the Pharisees who were fond of money heard all this, and they sneered at him. So he told them, "There was a rich man, clad in purple and fine linen, who lived sumptuously every day. Outside his door lay a poor man called Lazarus; he was a mass of ulcers, and fain to eat up the crumbs that fell from the rich man's table. (The very dogs used to come and lick his ulcers.) Now it happened that the poor man died, and he was carried by the angels to Abraham's bosom. The rich man died too, and was buried. And as he was being tortured in Hades he raised his eyes and saw Abraham far away with Lazarus in his bosom; so he called out, 'Father Abraham, take pity on me, send Lazarus to dip his fingertip in water and cool my tongue, for I am in anguish in these flames.' But Abraham said, 'Remember, my son, you got all the bliss when you were alive, just as Lazarus got the ills of life; he is in comfort now, and you are in anguish. Be-

sides all that, a great gulf yawns between us and you, to keep back those who want to cross from us to you, and also those who want to pass from you to us.' Then he said, 'Well, father, I beg you to send him to my father's house, for I have five brothers; let him bear testimony to them, that they may not come to this place of torture as well.' 'They have got Moses and the prophets,' said Abraham, 'they can listen to them.' 'No, father Abraham,' he said, 'but if someone only goes to them from the dead, they will repent.' He said to him, 'If they will not listen to Moses and the prophets, they will not be convinced, not even if one rose from the dead.'"

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On the demands of discipleship.

"It is inevitable that hindrances should come, but woe to the man by whom they come! Whoever is a hindrance to one of these little ones who believe in me, better for him to have a great millstone hung round his neck and be sunk in the deep sea!"

"If your hand is a hindrance to you, cut it off:
better be maimed and get into Life,
than keep your two hands and go to Gehenna,
to the fire that never is quenched.
If your foot is a hindrance to you, cut it off:
better get into Life a cripple,
than keep your two feet and be thrown into Gehenna,
If your eye is a hindrance to you, tear it out:

better get into God's Realm with one eye,
than keep your two eyes and be thrown into Gehenna,
where *their worm never dies*
and the fire is never put out."

"Which of you, with a servant out ploughing or shepherding, will say to him when he comes in from the field, 'Come at once and take your place at table?' Will the man not rather say to him, 'Get something ready for my supper; gird yourself and wait on me till I eat and drink; then you can eat and drink yourself'? Does he thank the servant for doing his bidding? Well, it is the same with you; when you have done all you are bidden, say, 'We are but servants; we have only done our duty.'"

"No man can serve two masters:
either he will hate one and love the other,
or else he will stand by the one and despise the other—
you cannot serve both God and Mammon."

"It is not everyone who says to me, 'Lord, Lord,' who will get into the Realm of heaven, but he who does the will of my Father who is in heaven."

There was a Pharisee named Nicodemus, who belonged to the Jewish authorities; he came one night to Jesus and said, "Rabbi, we know you have come from God to teach us, for no one could perform these Signs of yours unless God were with him." Jesus replied, "Truly, truly, I tell you, no one can see God's Realm unless he is born from above." Nicodemus said to him, "How can a man

be born when he is old? Can he enter his mother's womb over again and be born?" Jesus replied, "Truly, truly I tell you, unless one is born of water and the Spirit, he cannot enter God's Realm. What is born of the flesh is flesh: what is born of the Spirit is spirit. Do not wonder at me telling you, 'You must all be born from above.' The wind blows where it wills; you can hear its sound, but you never know where it has come from or where it goes: it is the same with everyone who is born of the Spirit."

"He who loves his life loses it, and he who cares
not for his life in this world will preserve it
for eternal life.
If anyone serves me, let him follow me,
and where I am, there shall my servant be also:
if anyone serves me,
my Father will honour him."

* * * * *

On prudence.

"Do not give dogs what is sacred; and do not throw pearls before swine, in case they trample them under foot and turn to gore you."

"Beware of false prophets; they come to you with the garb of sheep, but at heart they are ravenous wolves. You will know them by their fruit; do men gather grapes from thorns or figs from thistles? No,

every good tree bears sound fruit,
but a rotten tree bears bad fruit:
a good tree cannot bear bad fruit,
and a rotten tree cannot bear sound fruit.

So you will know them by their fruit."

* * * * *

He told the following parable to certain persons who were sure of their own goodness and looked down upon everybody else. "Two men went up to pray in the temple; one was a Pharisee and the other was a taxgatherer. The Pharisee stood up and prayed by himself as follows: 'I thank thee, O God, I am not like the rest of men, thieves, rogues, and immoral, or even like yon taxgatherer. Twice a week I fast, on all my income I pay tithes.' But the taxgatherer stood far away and would not lift even his eyes to heaven, but beat his breast, saying, 'O God, have mercy on me for my sins!' I tell you, he went home accepted by God rather than the other man; for

On Humility.

everyone who uplifts himself will be humbled,
and he who humbles himself will be uplifted."

"Come to me, all who are labouring and burdened,
and I will refresh you.
Take my yoke upon you and learn from me,
for I am gentle and humble in heart,
and you will find your souls refreshed;
my yoke is kindly and my burden light."

* * * * *

"Every one who has listened to the Father and learned from him comes to me."

On faith and life.

"I am the bread of life;
he who comes to me will never be hungry,
and he who believes in me will never be thirsty again.
I am the living bread which has come down from heaven; if anyone eats of this bread, he will live for ever; and more, the bread I will give is my flesh, given for the life of the world."

" He who listens to my word and believes him who sent me, has eternal life; he will incur no sentence of judgment, he has already passed across from death to life."

" The Son of man must be lifted up on high, just as Moses lifted up the serpent in the desert, that everyone who believes in him may have eternal life, instead of perishing."

" I am myself resurrection and life:
he who believes in me will live, even if he dies,
and no one who lives and believes in me will
ever die."

* * * * *

When he entered the house of a ruler who belonged to the Pharisees, to take a meal, they watched him closely. In front of him there was a man who had dropsy; so Jesus asked the jurists and Pharisees, " Is it right to heal on the sabbath or not? " They held their peace. Then Jesus took hold of the man and cured him and sent him off. " Which of you," he said to them, " when an ass or an ox has fallen into a well, will not pull him out at once upon the sabbath day? " This they could not dispute. He also told a parable to the guests, when he observed how they picked out the best places. " When anyone invites you to a marriage-banquet," he said, " never lie down in the best place, in case a more distinguished guest than yourself has been invited; then the host will tell you, ' Make room for him,' and you will proceed in shame to take the lowest place. No, when you are invited, go and recline in the lowest place, so that when your host comes in he

will tell you, 'Move higher up, my friend.' Then you will be honoured before your fellow guests.

For everyone who uplifts himself will be humbled,

and he who humbles himself will be uplifted."

He also said to his host, "When you give a dinner or supper, do not ask your friends or your brothers or your relatives or your rich neighbours, in case they invite you back again and you get repaid. No, when you give a banquet, invite the poor, the maimed, the lame, and the blind. Then you will be blessed; for as they have no means of repaying you, you will be repaid at the resurrection of the just." Hearing this, one of his fellow guests said to him, "Blessed is he who feasts in the Realm of God!" Jesus said to him, "There was a man who was giving a large supper, to which he had invited a number of guests. At the hour for supper he sent his servant to tell the guests, 'Come, things are all ready.' But they all alike proceeded to decline. The first said to him, 'I have bought a farm and I am obliged to go and look at it. Pray consider me excused.' The second said, 'I have bought five pair of oxen and I am going to try them. Pray consider me excused.' Another said, 'I have married a wife; that is why I cannot come.' The servant went and reported this to his master. Then the master of the house was enraged, and said to his servant, 'Quick, go out to the streets and lanes of the town and bring in the poor, the maimed, the blind, and the lame.' When the servant announced, 'Your order has been carried out, sir, but there is still room,' the master said to the servant, 'Go out

to the roads and hedges and make people come in, to fill up my house. For I tell you that not one of those who were invited shall taste my supper.' "

One of the Pharisees asked him to dinner, and entering the house of the Pharisee he reclined at table. Now there was a woman in the town who was a sinner; and when she found out that Jesus was at table in the house of the Pharisee, she brought an alabaster flask of perfume and stood behind him at his feet in tears; her tears began to wet his feet, so she wiped them with the hair of her head, pressed kisses on them, and anointed them with the perfume. When his host the Pharisee noticed this, he said to himself, "If he was a prophet he would know what sort of a woman this is who is touching him; for she is a sinner." Then Jesus addressed him. "Simon," he said, "I have something to say to you." "Speak, teacher," he said. "There was a moneylender who had two debtors; one owed him fifty pounds, the other five. As they were unable to pay, he freely forgave them both. Tell me, now, which of them will love him most?" "I suppose," said Simon, "the man who had most forgiven." "Quite right," he said. Then turning to the woman he said to Simon, "You see this woman?

When I came into your house,
you never gave me water for my feet,
while she has wet my feet with her tears and wiped them with her hair;
you never gave me a kiss,
while ever since she came in she has kept pressing kisses on my feet;

you never anointed my head with oil,
while she has anointed my feet with perfume.
Therefore I tell you, many as her sins are, they are forgiven, for her love is great; whereas he to whom little is forgiven has but little love." And he said to her, "Your sins are forgiven." His fellow guests began to say to themselves, "Who is this, to forgive even sins?" But he said to the woman, "Your faith has saved you; go in peace."

A Pharisee asked him to take a meal in his house; so he went in and lay down at table. The Pharisee was astonished to see that he had not washed before the meal, but the Lord said to him,

"You Pharisees do clean the outside of the cup and the plate,
but your inner life is filled with rapacity and malice.
Foolish men! did not He who made the outside make the inside of things too?
Better cleanse what is within; then nothing will be unclean for you.
But woe to you Pharisees!
you tithe mint and rue and every vegetable,
but justice and the love of God you disregard;
these latter you ought to have practised—without omitting the former.
Woe to you Pharisees!
you love the front bench in the synagogues
and salutations in the marketplaces.
Woe to you!
you are like unsuspected tombs;
men walk over them unawares."

One of the jurists said to him, "Teacher, when you say this you are insulting us as well." He said,
"And woe to you jurists! you load men with irksome burdens,
and you will not put a single finger to their burdens.
Woe to you! you build tombs for the prophets whom your own fathers killed:
thus you testify and consent to what your fathers did,
for they killed and you build.
This is why the Wisdom of God said, 'I will send them prophets and apostles, some they will kill and some they will persecute'; it was that the blood of all the prophets shed from the foundation of the world might be charged upon this generation, from the blood of Abel down to the blood of Zechariah who was slain between the altar and the House of God—yes, I tell you, it will all be charged upon this generation.
Woe to you jurists! you have taken the key that unlocks the door of knowledge;
you have not entered yourselves,
and you have stopped those who were entering."

CHAPTER VIII

JESUS AND JOHN THE BAPTIST

Up till now the life of Jesus had been threatened, but no more than threatened, by the authorities. Even the coalition between them and Herod's party had not ventured to take any offensive measures against the prophet of Nazaret. John had fared worse. He had denounced Herod Antipas for having divorced his wife, an Arabian princess, and married a beautiful sister-in-law of his own, a woman about thirty-seven years old, with a daughter of seventeen. For this Herod had arrested the prophet, and presently Herodias, the new queen, had him murdered. This was in A.D. 28. It meant the break up of John's party, but his disciples did not all come over to Jesus. Some, after their master's death, continued to practise the austere, strict religious life he had inculcated. This gave Jesus the opportunity of explaining the place of fasting in his own religious method, and of hinting that his fate would one day be as tragic as that of John had been. A presentiment of the end already touched him. As for fasting, he was not hostile to it; he criticized its affectations, and he ignored the superstitious use of it as an attempt to work upon the feelings of the Deity, but, though he was no ascetic, he himself occasionally fasted and he recognized the legitimacy of it, provided that it was humble and spontaneous. What he repudiated was the idea that his movement must carry on the

forms of Pharisaism. The new spirit, he pointed out, must be allowed to create new forms for itself. Jesus was clear that the new religious order which he had been commissioned by God to inaugurate was to be no mere reformed Judaism.

John's message to Jesus.

Now Herod the tetrarch, who had been reproved by John for Herodias his brother's wife, as well as for all the wickedness that he, Herod, had committed, had crowned all by shutting John up in prison. When John heard in prison what the Christ was doing, he sent his disciples to ask him, "Are you the Coming One? Or are we to look out for someone else?" When the men reached Jesus, he was at that moment healing many people of diseases and complaints and evil spirits; he also bestowed sight on many blind folk. So he replied, "Go and report to John what you have seen and heard; that *the blind see*, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, and *to the poor the gospel is preached*. And blessed is he who is repelled by nothing in me!"

Jesus on John.

When John's messengers had gone, he proceeded to speak to the crowds about John:—

"What did you go out to the desert to see?
A reed swayed by the wind?
Come, what did you go out to see?
A man arrayed in soft raiment?
The wearers of soft raiment are in royal palaces.
Come, why did you go out? To see a prophet?
Yes, I tell you, and far more than a prophet.

This is he of whom it is written,

Here I send my messenger before your face
to prepare the way for you.

I tell you truly, no one has arisen among the sons of women who is greater than John the baptist; and yet the least in the Realm of heaven is greater than he is. The Law and the prophets lasted till John; since then the good news of the Realm of God is preached, and anyone presses in. For all the prophets and the Law prophesied of it until John:—if you care to believe it, he is the Elijah who is to come. He who has an ear, let him listen to this. But to what shall I compare this generation? It is like children sitting in the market-place, who call to their playmates,

'We piped to you and you would not dance,
we lamented and you would not weep.'

For John has come eating no bread and drinking no wine,
and you say, 'He has a devil';
the Son of man has come eating and drinking,
and you say, 'Here is a glutton and a drunkard,
a friend of taxgatherers and sinners!'

Nevertheless, Wisdom is vindicated by all her children."

* * * * *

Now John had told Herod, "You have no right to your brother's wife." So Herodias had a grudge against him; she wanted him killed, but she could not manage it, for Herod stood in awe of John, knowing he was a just and holy man; so he protected John—he was greatly exercised when he listened to him, still he was glad to listen

The murder of John.

to him. Then came a holiday, when Herod held a feast on his birthday for his chief officials and generals and the notables of Galilee. The daughter of Herodias went in and danced to them, and Herod and his guests were so delighted that the king said to the girl, "Ask anything you like and I will give you it." He swore to her, "I will give you whatever you want, were it the half of my realm." So she went out and said to her mother, "What am I to ask?" "John the baptizer's head," she answered. Then she hurried in at once and asked the king, saying, "I want you to give me this very moment John the baptizer's head on a dish." The king was very vexed, but for the sake of his oath and his guests he did not like to disappoint her; so the king at once sent one of the guard with orders to bring his head. The man went and beheaded him in the prison, brought his head on a dish, and gave it to the girl; and the girl gave it to her mother. His disciples came and removed the corpse and buried him; then they went and reported it to Jesus.

* * * * *

As the disciples of John and of the Pharisees were observing a fast, people came and asked him,

Jesus on fasting.

"Why do John's disciples and the disciples of the Pharisees fast, and your disciples do not fast?" Jesus said to them,

"Can friends at a wedding fast while the bridegroom is beside them?

As long as they have the bridegroom beside them, they cannot fast.

A time will come when the bridegroom is taken
from them;
then they will fast, on that day."
He also told them a parable:
"No one stitches a piece of undressed cloth on an
old coat,
otherwise the patch breaks away, the new from
the old,
and the tear is made worse:
No one puts fresh wine into old wine-skins,
otherwise the wine will burst the wine-skins,
and both wine and wine-skins are ruined."
He said to his disciples, "When you fast,
do not look gloomy like the hypocrites,
for they look woe-begone to let men see they
are fasting.
I tell you truly, they do get their reward.
But when you fast, anoint your head and wash
your face,
so that your fast may be seen not by men but
by your Father who is in secret,
and your Father who sees in secret will re-
ward you."

CHAPTER IX

HOW JESUS ATTENDED A RELIGIOUS FESTIVAL

During the first Galilean mission it had been the question of sabbath observance which had brought matters to a head between Jesus and the authorities. The same issue was now raised in Jerusalem. At some religious festival Jesus made his appearance in the capital. It was a sudden, unexpected visit. He was alone, apparently unrecognized at first; but he cured a man of paralysis on the sabbath, and had at once to defend his action, which excited a murderous opposition on the part of the authorities. In answering them he does not urge humanitarian considerations as he had done in Galilee; nor does he even claim to be the Lord of the sabbath. His claim now is that as God's Son he has the right like God to be active in providence, sabbath or no sabbath. And also the right to be honoured as divine. John the baptist had been a witness to him; his own deeds were a witness; the Father himself bore witness in the Old Testament. But, Jesus continued, with a sharp retort for his critics, the Old Testament is a sealed book for these dull Jews, who read it apart from faith in him. The controversy began by the Jews charging Jesus with having broken the law of Moses; it ends by Jesus accusing them of having been themselves unfaithful to that Law. So deadly was the resentment stirred by his attack, that he was obliged to retire again to Galilee, where he re-

sumed his ministry among the less fanatical and more open-minded people of the north. Even there he must have been in some danger, for Herod was on good terms with the authorities in Jerusalem and the long arm of the Sanhedrin could reach a heretic in Galilee. But, although his reception in some quarters was less favourable, no official action was as yet taken against him.

After this there was a festival of the Jews, and Jesus went up to Jerusalem. Now in Jerusalem there is a bath beside the sheep-pool, which is called in Hebrew Bethzatha; it has five porticoes, where a crowd of invalids used to lie, the blind, the lame, and folk with shrivelled limbs, waiting for the water to bubble. For an angel used to descend from time to time into the bath, and disturb the water; whereupon the first person who stepped in after the water was disturbed was restored to health, no matter what disease he had been afflicted with. Now one man was there, whose illness had lasted thirty-eight years. Jesus saw him lying, and knowing he had been ill for a long while he said to him, "Do you want your health restored?" The invalid replied, "Sir, I have nobody to put me into the bath, when the water is disturbed; and while I am getting down myself, someone else gets in before me." Jesus said to him, "Get up, lift your mat, and walk." And instantly the man got well, lifted his mat, and started to walk.

Now it was the sabbath on that day. So the Jews said to the man who had been cured, "This

is the sabbath, you have no right to be carrying your mat." He replied, "But the man who healed me, he told me, 'Lift your mat and walk.'" They questioned him, "Who was it that told you, 'Lift it and walk'?" Now the man who had been healed did not know who it was, for (owing to the crowd on the spot) Jesus had slipped away. Later on Jesus met him in the temple, and said to him, "See, you are well and strong, commit no more sins, in case something worse befalls you." Off went the man and told the Jews it was Jesus who had healed him. And this was why the Jews persecuted Jesus, because he did things like this on the sabbath. The reply of Jesus was, "As my Father has continued working to this hour, so I work too." But this only made the Jews more eager to kill him, because he not merely broke the sabbath but actually spoke of God as his own Father, thereby making himself equal to God. So Jesus made this answer to them, "Truly, truly I tell you, the Son can do nothing of his own accord, nothing but what he sees the Father doing; for whatever he does, the Son also does the same. If I testify to myself, then my evidence is not valid; I have Another to bear testimony to me, and I know the evidence he bears for me is valid. You sent to John, and he bore testimony to the truth; he was a burning and a shining lamp, and you chose to rejoice for a while in his light. But I possess a testimony greater than that of John, for the deeds which the Father has granted me to accomplish, the very deeds on which I am engaged, are my testimony that the Father has sent me. You search the scriptures, imagining you possess eternal

life in their pages—and they do testify to me—but you refuse to come to me for life. Here am I, come in the name of my Father, and you will not accept me; let some one else come in his own name, and you will accept him! If you believed Moses, you would believe me, since it was of me that he wrote. But if you do not believe what he wrote, how will you ever believe what I say?" The Jews were amazed, saying, "How can this uneducated fellow manage to read?" Jesus told them in reply, "My teaching is not my own but his who sent me; anyone who chooses to do his will, shall understand whether my teaching comes from God or whether I am talking on my own authority. Did not Moses give you the Law?—and yet none of you honestly obeys the Law. Else, why do you want to kill me?" The crowd replied, "You are mad! Who wants to kill you?" Jesus answered them, "I have only performed one deed, and yet you are all amazed at it. Moses gave you the rite of circumcision, and you will circumcise a man upon the sabbath. Well, if a man gets circumcised upon the sabbath, to avoid breaking the Law of Moses, are you enraged at me for curing, not cutting, the entire body of a man upon the sabbath? Give over judging by appearances; be just." After this Jesus moved about in Galilee; he would not move in Judaea, because the Jews were trying to kill him.

CHAPTER X

A VILLAGE-TOUR IN GALILEE

THE next mission in Galilee was a village-tour. During the course of it he was nearly murdered at Nazaret. He had been specially asked to address the local congregation in the synagogue, after reading the prescribed second lesson from the prophets. But as soon as he hinted that God's favour might extend outside Israel, the narrow prejudices of the townsfolk were stirred, and he barely escaped with his life from their fury. Elsewhere his cures and preaching were more acceptable. The mission ended with his return to Capharnahum his headquarters, where the faith of a Roman officer thrilled him with the prospect of attracting adherents beyond the pale of Judaism. But still he clung to the hope that his own people would first respond to his appeal, though he was under no illusions about their character.

Shortly afterwards he went travelling from one town and village to another, preaching and telling the good news of the Reign of God; he was accompanied by the twelve and by some women who had been healed of evil spirits and illnesses, Mary called Magdalenê (out of whom seven daemons had been driven), Joanna the wife of Chuza, the chancellor of

Herod, Susanna, and a number of others, who ministered to him out of their means.

He came to Nazaret, where he had been brought up, and on the sabbath he entered the synagogue, as was his custom. He stood up to read the lesson, and was handed the book of the prophet Isaiah; on opening the book he came upon the place where it was written,

At Nazaret.

The Spirit of the Lord is upon me:
for he has consecrated me to preach the gospel to the poor,
he has sent me to proclaim release for captives and recovery of sight for the blind,
to set free the oppressed,
to proclaim the Lord's fear of favour.

Then, folding up the book, he handed it back to the attendant and sat down. The eyes of all in the synagogue were fixed on him, and he proceeded to tell them that "To-day this scripture is fulfilled in your hearing." All spoke well of him and marvelled at the gracious words that came from his lips; they said, "Is this not Joseph's son?" So he said to them, "No doubt you will repeat to me this proverb, 'Doctor, cure yourself!' 'Do here in your own country all we have heard you did in Capharnahum.'" He added, "I tell you truly, no prophet is ever welcome in his native place. I tell you for a fact,

in Israel there were many widows during the days of Elijah,
when the sky was closed for three years and six months,
when a great famine came over all the land:

yet Elijah was not sent to any of these,
but only to *a widow woman at Zarephath in Sidon.*
And in Israel there were many lepers in the time of the prophet Elisha,
yet none of these was cleansed,
but only Naaman the Syrian."

When they heard this, all in the synagogue were filled with rage; they rose up, put him out of the town, and brought him to the brow of the hill on which their town was built, in order to hurl him down. But he made his way through them and went off.

At Nain.

It was shortly afterwards that he made his way to a town called Nain, accompanied by his disciples and a large crowd. Just as he was near the gate of the town, there was a dead man being carried out; he was the only son of his mother, and she was a widow. A large crowd from the town were with her. And when the Lord saw her, he felt pity for her and said to her, "Do not weep." Then he went forward and touched the bier; the bearers stopped, and he said, "Young man, I bid you rise." Then the corpse sat up and began to speak; and Jesus gave him back to his mother. All were seized with awe and glorified God. "A great prophet has appeared among us," they said, "God has visited his people!" And this story of Jesus spread through the whole of Judaea and all the surrounding country.

When he entered Capharnahum, an army captain came up to him and appealed to him, saying, "Sir, my servant is lying ill at home with paralysis,

in terrible agony." He replied, "I will come and heal him." The captain answered, "Sir, I am not fit to have you under my roof; only say the word, and my servant will be cured. For though I am a man under authority myself, I have soldiers under me; I tell one man to go, and he goes; I tell another to come, and he comes; I tell my servant, 'Do this,' and he does it." When Jesus heard that, he marvelled; "I tell you truly," he said to his followers, "I have never met faith like this anywhere is Israel. Many, I tell you, will come *from east and west* and take their places beside Abraham, Isaac, and Jacob in the Realm of heaven, while the sons of the Realm will pass outside into the darkness; there men will wail and gnash their teeth." Then Jesus said to the captain, "Go; as you have had faith, your prayer is granted." And the servant was cured at that very hour.

At Capharnahum.

CHAPTER XI

A SPECIAL MISSION OF THE TWELVE

THE previous mission had enabled Jesus to give the twelve disciples some practical training in the work of healing and preaching. He now sent them out independently. To teach is one way of learning. Besides, the work was growing on his hands, and the response was so widespread that more were needed to proclaim the good news. The dozen men were dispatched in pairs. Still desiring to give his own people every chance of accepting the new revelation of God's purpose, he confined the mission to Jews. The situation was urgent, no time was to be lost; but in his instructions there is nothing feverish or fanatical. The missioners are to travel light and to trust in the hospitality of the countryside. Hospitality is one of the Oriental channels for religious propaganda. Jesus forbade them to carry even the wallet used by professional beggars for storing food, and this apostolic poverty, as it has been said, is one of the new things he introduced; without these counsels there would have been no Francis of Assisi. The six companies were to be brave, prudent, courteous, and untiring. Whatever was the effect of their mission, it excited a keen interest in Jesus throughout the province; it was felt that he in whose name the evil spirits were so successfully exorcised by his agents must be a supernatural force and figure. Even Herod's curiosity was aroused. But neither he

nor the Galilean Jews were ultimately moved to much more than astonishment at what appeared to them to be a sensational religious enterprise.

Then Jesus made a tour through all the towns and villages, teaching in their synagogues, preaching the gospel of the Reign, and healing every disease and complaint. As he saw the crowds, he was moved with pity for them; they were harassed and dejected, like sheep without a shepherd. Then he said to his disciples, "The harvest is rich, but the labourers are few; so pray the Lord of the harvest to send labourers to gather his harvest." And summoning the twelve disciples he gave them power and authority over all daemons as well as to heal diseases. He sent them out, two by two, to preach the Reign of God and to cure the sick. And he told them, "Do not go among the Gentiles, and do not enter a Samaritan town; rather make your way to the lost sheep of the house of Israel. And preach as you go, tell men, 'The Reign of heaven is near.' Heal the sick, raise the dead, cleanse lepers, cast out daemons; give without paying, as you have got without paying." He ordered them to take nothing but a stick for the journey, no bread, no wallet, no coppers in their girdle; they were to wear sandals, but not to put on two shirts, he said. Also he told them, "Whatever town or village you go into, find out a deserving inhabitant and stay with him till you leave.

when you enter the house, salute it;
if the household is deserving,

let your peace rest on it;
but if the household is undeserving,
let your peace return to you.

Whoever will not receive you or listen to your message, leave that house or town and shake off the very dust from your feet. I tell you truly, on the day of judgment it will be more bearable for Sodom and Gomorra than for that town.

I am sending you out like sheep among wolves; so be wise like serpents and guileless like doves.

A scholar is not above his teacher,
nor a servant above his lord;
enough for the scholar to fare like his teacher,
and the servant like his lord.
If men have called the master of the house Beelzebul,
how much more will they miscall his servants!

Fear them not:—
nothing is veiled that shall not be revealed,
or hidden that shall not be known;
what I tell you in the dark you must utter in the open,
what you hear in a whisper you must proclaim on the housetop.
I tell you, my friends,
have no fear of those who kill the body but after that can do no more;
I will show you whom to fear—
fear Him who after he has killed has power to cast you into Gehenna.
Yes, I tell you, fear Him.
Are not two sparrows sold for a farthing?

Yet not one of them can fall to the ground
unless your Father wills it.
The very hairs on your head are all numbered;
fear not, then, you are worth far more than
sparrows!
I tell you,
whoever acknowledges me before men,
I will acknowledge him before my Father in
heaven;
and whoever disowns me before men,
I will disown him before my Father in
heaven.

When they bring you before synagogues and the magistrates and authorities, do not trouble yourselves about how to defend yourselves or what to say; for the holy Spirit will teach you at that hour what you should say."

So they went out from village to village, preaching the gospel and healing everywhere.

When Herod the tetrarch heard all that was going on, he was quite at a loss; for some said that John had risen from the dead, some that Elijah had appeared, and others that one of the ancient prophets had arisen. Herod said, "John I beheaded. But who is this, of whom I hear such tales?" And he made efforts to see him.

CHAPTER XII

HOW JESUS ATTENDED TWO RELIGIOUS FESTIVALS

It was during the absence of the twelve upon this mission, which lasted for several months, that Jesus went again to Jerusalem, where he spent the late autumn of A.D. 28, attending two religious festivals. The first was the quaint festival (September-October) held for seven days in commemoration of the 'booths' used during the desert-journeys of the Israelites. It was dangerous for Jesus to return to Jerusalem after what had happened on his last visit; he hesitated for a while, but eventually travelled south, arriving when the festival was half over. This time he was the subject of eager discussion among the crowds attending the celebrations. There was some popular excitement, in the midst of which he calmly appeared as a teacher in the temple-treasury, that is, the Women's Court where the financial business of the temple was carried on and discussion permitted. The Pharisees attempted to arrest him, but in vain. Opinion was divided about Jesus; he had some support even in the Sanhedrin, and the mere fact that their policy did not meet with universal approval angered the officials. For the time being, however, his quiet authority over-awed them. Accompanied by some adherents, probably local disciples, he cured a blind man on the sabbath day, and the Pharisees were not inclined to take any action in the matter, so far as he was concerned.

Two months later he was again teaching in the temple, this time in the colonnade on the east side of the building, a public resort where there was some shelter from the wintry weather. It was during the festival held for eight days in the beginning of December, to commemorate the reopening of the temple for worship in 165 B.C. after its desecration for three years by Antiochus Epiphanes. Jesus was now closely cross-examined by the officials, and in reply to them predicted his death and resurrection, in fulfilment of his vocation. *I am the good shepherd,* he declared, 'good at my work.' This was to involve martyrdom: *I lay down my life for the sheep*—a note of suffering and sacrifice absent from the Old Testament conception of the divine Shepherd. He also claimed that he and his Father were at one in this, and was promptly challenged by the Jews for having blasphemed God. The situation became so threatening that he had to retire north to Peraea, in order to carry on his mission in more congenial surroundings. Over a year was to pass before he returned to Jerusalem, and then the malevolence of the authorities was to gather again over his head for the final tragedy which he had predicted.

Now the Jewish festival of booths was near; so his brothers said to him, "Leave this and go across into Judaea, to let your disciples witness what you can do; for nobody who aims at public recognition ever keeps his actions secret. Since you can do these deeds, display yourself to the world" (for even his brothers did not believe in him). Jesus said to them, "My time has

September-October, A.D. 28.

not come yet, but your time is always at hand; the world cannot hate you, but it hates me because I testify that its deeds are evil. Go up to the festival yourselves; I am not going up to this festival, for my time has not arrived yet." So saying, he stayed on in Galilee. But after his brothers had gone up to the festival, he went up too, not publicly but as it were privately.

At the festival the Jews were in quest of him, saying, "Where is he?" And the crowd disputed about him hotly; some said, "He is a good man," but others said, "No, he is misleading the people."

When the festival was half over, Jesus went up to the temple and began to teach. Then said some of the Jerusalemites, "Is this not the man they want to kill? Yet here he is, opening his lips in public, and they say nothing to him! Can the authorities have really discovered that he is the Christ? No, we know where this man comes from; but when the Christ does come, no one will know where he comes from." So Jesus cried aloud, as he was teaching in the temple, "You know me? you know where I come from? But I have not come on my own initiative; I am sent, and sent by Him who is real. You do not know Him, but I know Him, because I have come from Him and He sent me." So they tried to arrest him; but no one laid hands on him, because his time had not come yet. Indeed many of the people believed in him, saying, "When the Christ comes, will he perform more Signs than this man?" The Pharisees heard the people discussing Jesus in this way; so the high-priests and the Pharisees despatched attendants to arrest him. Then said

Jesus, "I will be with you a little longer, then I go to Him who sent me; you will search for me, but you will not find me, and where I go, you cannot come." (The Jews said to themselves, "Where is he going, that we will not find him? Is he off to the Dispersion among the Greeks? What does he mean by saying, 'You will search for me, but you will not find me, and where I go, you cannot come'?")

Now on the last day, the great day of the festival, Jesus stood and cried aloud, "If anyone is athirst, let him come to me and drink; he who believes in me—out of his body, as scripture says, streams of living water will flow." On hearing this, some of the people said, "This really is the prophet." Others said, "He is the Christ"; but others said, "No, surely the Christ does not come from Galilee? Does not scripture say it is *from the offspring of David, from* David's village of *Bethlehem,* that the Christ is to come?" So the people were divided over him; some wanted to arrest him, but no one laid hands on him. Then the attendants went back to the high-priests and Pharisees, who asked them, "Why have you not brought him with you?" The attendants replied, "No man ever spoke as he does." The Pharisees retorted, "Are you misled as well? Have any of the authorities or of the Pharisees believed in him? As for this mob, with its ignorance of the Law—it is accursed!" Nicodemus, one of their number (the same who had come to him before), said to them, "But surely our Law does not condemn the accused before hearing what he has to say and ascertaining his offence?" They answered him,

"And are you from Galilee, too? Search and you will see that no prophet ever springs from Galilee."

Then Jesus again addressed them, saying, "I am the light of the world: he who follows me will not walk in darkness, he will enjoy the light of life." So the Pharisees said to him, "You are testifying to yourself; your evidence is not valid." Jesus replied to them, "Though I do testify to myself, my evidence is valid, because I know where I have come from and where I am going to—whereas you do not know where I have come from or where I am going to. Why, it is written in your own Law that the evidence of two persons is valid: I testify to myself, and the Father who sent me also testifies to me." "Where is your Father?" they said. Jesus replied, "You know neither me nor my Father; if you had known me, you would have known my Father also." These words he spoke in the treasury, as he was teaching in the temple, but no one arrested him, because his time had not come yet.

As he passed along, he saw a man who had been blind from his birth; and his disciples asked him, "Rabbi, for whose sin—for his own or for his parents'—was he born blind?" Jesus replied, "Neither for his own sin nor for his parents'—it was to let the works of God be illustrated in him. While daylight lasts, we must be busy with the work of Him who sent me: night comes, when no one can do any work. When I am in the world, I am light for the world." With these words he spat on the ground and made clay with the saliva, which he smeared on the man's eyes, saying, "Go and wash them in the pool of Siloam" (Siloam meaning

'sent'). So off he went and washed them, and went home seeing. Whereupon the neighbours and those to whom he had been a familiar sight as a beggar, said, "Is this not the man who used to sit and beg?" Some said, "It is"; others said, "No, but it is like him." He said, "I am the man." So they asked him, "How were your eyes opened?" He replied, "The man they call Jesus made some clay and smeared my eyes with it and told me, 'Go and wash them in Siloam'; so I went and washed them, and I got my sight." "Where is he?" they asked; he answered, "I do not know." They brought him before the Pharisees, this man who had once been blind. Now it was on the sabbath day that Jesus had made clay and opened his eyes. So the Pharisees asked him again how he had regained his sight, and he told them, "He smeared some clay on my eyes, and I washed them, and now I can see." Then said some of the Pharisees, "This man is not from God, for he does not keep the sabbath"; others said, "How can a sinner perform such Signs?" They were divided on this. So they asked the blind man once more, "What have you to say about him, for opening your eyes?" The man replied, "I say he is a prophet." Now the Jews would not believe he had been born blind and had regained his sight, till they summoned the parents of the man who had regained his sight and asked them, "Is this your son, the son you declare was born blind? How is it that he can see now?" His parents answered, "This is our son, and he was born blind; we know that. But how he can see to-day, we do not know, nor do we know who opened his eyes. Ask him-

self; he is of age, he can speak for himself." (His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed him to be Christ should be excommunicated. That was why the man's parents said, "He is of age, ask himself.") So the man born blind was summoned a second time, and told, "Now give God the praise; this man, we know quite well, is only a sinner." To which he replied, "I do not know whether he is a sinner; one thing I do know, that once I was blind and now I can see." "What did he do to you?" they repeated; "How did he open your eyes?" He retorted, "I have told you that already, and you would not listen to me. Why do you want to hear it over again? Do you want to be disciples of his?" Then they stormed at him: "You are his disciple, we are disciples of Moses! We know God spoke to Moses, but we do not know where this fellow comes from." The man replied to them, "Well, this is astonishing! You do not know where he comes from, and yet he has opened my eyes! God, we know, does not listen to sinners; he listens to anyone who is devout and who obeys his will. It is unheard of, since the world began, that anyone should open a blind man's eyes. If this man were not from God, he could do nothing." They retorted, "And so you would teach us—you, born in utter depravity!" Then they expelled him.

Jesus heard that they had expelled him, and on meeting him he said, "You believe in the Son of man?" "Who is that, sir?" said the man; "tell me, that I may believe in him." "You have seen him," said Jesus, "he is talking to you." He said,

"I do believe, Lord"—and he worshipped him. Then said Jesus, "It is for judgment that I have come into this world, to make the sightless see, to make the seeing blind." On hearing this, the Pharisees who were beside him asked, "And are we blind?" Jesus replied, "If you were blind, you would not be guilty; but, as it is, you claim to have sight—and so your sin remains."

The Jews were again divided over these words. A number of them said, "He is mad. Why listen to him?" Others said, "These are not a madman's words. Can a madman open the eyes of the blind?"

* * * * *

Then came the festival of Dedication at Jerusalem; it was winter, and Jesus used to walk inside the temple, in the portico of Solomon. So the Jews gathered round him and asked, "How long are you going to keep us in suspense? If you are the Christ, tell us plainly." Jesus replied, "I have told you, but you do not believe; the deeds I do in the name of my Father testify to me, but you do not believe, because you do not belong to my sheep. My sheep listen to my voice, and I know them and they follow me; and I give them eternal life; they shall never perish, and no one will snatch them out of my hand. My Father who gave me them is stronger than all, and no one can snatch anything out of the Father's hand.

December.

Truly, truly I tell you, he who does not enter the sheepfold by the gate but climbs up somewhere else, he is a thief and a robber; he who enters by the gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep listen to his

voice; he calls his sheep by name and leads them out. When he has brought all his sheep outside, he goes in front of them, and the sheep follow him because they know his voice; they will not follow a stranger, they will run from him, because they do not know the voice of strangers."

Jesus told them this allegory, but they did not understand what he was saying to them; so he said to them again, "Truly, truly I tell you, I am the shepherd of the sheep. The thief only comes to steal, to slay, and to destroy; I have come that they may have life and have it to the full. I am the good shepherd; a good shepherd lays down his own life for the sheep. I am the good shepherd, I know my sheep and my sheep know me, and I lay down my life for the sheep. I have other sheep, too, which do not belong to this fold; I must bring them also, and they will listen to my voice; so it will be one flock, one shepherd. This is why my Father loves me, because I lay down my life to take it again. No one takes it from me, I lay it down of my own accord: I have power to lay it down and also power to take it up again; I have my Father's orders for this. I and my Father are one."

The Jews caught up stones to stone him. Jesus replied, "I have let you see many a good deed of God; for which of them do you mean to stone me?" The Jews retorted, "We mean to stone you, not for a good deed, but for blasphemy, because you, a mere man, make yourself God." Jesus answered, "Is it not written in your Law, *'I said, you are gods'?* If the Law said they were gods, to whom the word of God came—and scripture cannot be broken—do

you mean to tell me, whom the Father has consecrated and sent into the world, 'You are blaspheming,' because I said, 'I am God's Son'? If I am not doing the deeds of my Father, do not believe me; but if I am, then believe the deeds, though you will not believe me." Once more they tried to arrest him, but he escaped their hands and went across the Jordan, back to the spot where John had baptized at first. There he stayed; and many came to him, saying, "John did not perform any Sign, but all he ever said about this man was true." And many believed in him there.

CHAPTER XIII

THE END OF THE GALILEAN MISSION

By April, A.D. 29, Jesus had rejoined the twelve at some rendezvous in Galilee, at the end of their long mission. In some circles of the people enthusiasm for him was beginning to take a wrong turning. There were Galileans who thought of hailing him as a national leader against Rome, so popular had he become; political pre-occupations had become so rampant that religion was associated in the minds of many with opposition to the Roman authorities, and the mad hope of a national independence in Palestine had drawn to itself some of the keen religious natures in the nation. Such political hopes Jesus had to disappoint; he had no sympathy with any programme of freedom from the Empire. Again he was challenged by the Jewish authorities who took him to task for the further crime of daring to indulge in the higher criticism of the Law. This they resented bitterly. Hitherto Jesus had been content as a rule in the north to disregard the punctilious traditions of the Pharisees in the interests of humanity and true religion. Now he criticized the traditions of the Law in principle, as he had done in Jerusalem. He charged the authorities with having formulated traditions, for example, which tended to condone breaches of the fifth commandment, and he defined true 'purity' in a way that freed men from the entire dietary regulations of the Old Testament and

from all caste-feeling. Here, as a Jewish scholar allows, "Jesus, with his keen moral and religious intuitions, went straight to the essential truths of religion. The future was with him, not with the rabbis and Pharisees." But they recognized that he had raised a fundamental issue, as he did himself, and the prospect of winning over the nation to his truth now faded, before the determined hostility of its leaders. The situation was this. Jesus was under the ban of the authorities; he had roused their religious antipathies by his teaching about the Law, and was suspected and indeed accused of laxity and worse in his teaching. He had also disappointed the hopes of the ardent patriots. Besides, his ethical demands were too much for the average man. The result was a collapse of his Galilean adherents, many of whom deserted him.

What had exasperated the authorities was the very success of Jesus. No one denied, no one could deny, his power over disease, for instance. But these Jews attributed it to the evil power; to drive out daemons, they argued, he must have allied himself to some stronger daemon, and they sought to discredit a power which they could not explain away, by asserting that it was inspired by the devil himself. Similarly, what annoyed the patriots was that, having such influence, he would not use it for nationalist ends; they were chagrined that he showed so little sympathy with their agitation and aspirations. He might have done so much, and he would do nothing! The failure of the Galilean mission, therefore is like the failure in the parable of the sower, due to the soil, not to the seed or to the sower. There is no record of Jesus ever failing to cure a case he took in hand, for example. The

Pharisees never taunted him with failure. Their last taunt, flung at him on the cross, was, *he saved others!* He had to give up his Galilean mission because he was not allowed to show the people the one way by which they could be saved from making havoc of their life as individuals and as a nation.

Now the apostles gathered to meet Jesus and reported to him all that they had done and taught. And he said to them, "Come away to some lonely spot and get a little rest" (for there were many people coming and going, and they could get no time even to eat). So they went away privately by boat to a town called Bethsaida. However a number of people who saw them start and recognized them, got to the place before them by hurrying there on foot from all the towns. So when Jesus disembarked, he saw a large crowd, and out of pity for them, as they were like sheep without a shepherd, he proceeded to teach them at length. He spoke to them of the Reign of God, and cured those who needed to be healed. When evening fell, the disciples came up to him and said, "It is a desert place and the day is now gone; send off the crowds to buy food for themselves in the villages." Jesus said to them, "They do not need to go away; give them some food yourselves." They said, "We have only five loaves with us, and two fish." He said, "Bring them here to me." Then he ordered the crowds to recline on the grass, and after taking the five loaves and the two fish he looked up to heaven, blessed them, and after breaking the loaves handed them to

the disciples, and the disciples handed them to the crowd. They all ate and had enough; besides, they picked up the fragments left over and filled twelve baskets with them. The men who ate numbered about five thousand, apart from the women and children. Then he made the disciples at once embark in the boat and cross before him to the other side, while he dismissed the crowd. When the people saw the Sign he had performed, they said, "This really is the Prophet who is to come into the world!" Whereupon Jesus perceived they meant to come and seize him to make a king of him; so he withdrew by himself to the hill. When evening came he was there alone, but the boat was now in the middle of the sea, buffeted by the waves (for the wind was against them). In the fourth watch of the night he went to them, walking on the sea, but when the disciples saw him walking on the sea they were terrified; "It is a ghost!" they said, and shrieked for fear. Then Jesus spoke to them at once; "Courage," he said, "it is I, have no fear." Peter answered him, "Lord, if it is really you, order me to come to you on the water." He said, "Come." Then Peter got out of the boat and walked over the water on his way to Jesus; but when he saw the strength of the wind he was afraid and began to sink. "Lord," he shouted, "save me." Jesus at once stretched his hand out and caught him, saying, "How little you trust me! Why did you doubt?" When they got into the boat the wind dropped, and the men in the boat worshipped him, saying, "You are certainly God's Son."

On crossing over they came to land at Gennesaret.

and moored to the shore. And when they had disembarked, the people at once recognized Jesus; they hurried round all the district and proceeded to carry the sick on their pallets, wherever they heard he was; whatever village or town or hamlet he went to, they would lay their invalids in the marketplace, begging him to let them touch even the tassel of his robe—and all who touched him recovered.

* * * * *

Then Pharisees and scribes from Jerusalem came to Jesus, saying, "Why do your disciples transgress the tradition of the elders? They do not wash their hands when they take their food" (for the Pharisees decline to eat till they wash their hands up to the wrist, in obedience to the tradition of the elders; they decline to eat what comes from the market till they have washed it; and they have a number of other traditions to keep about washing cups and jugs and basins and beds). He replied, "And why do you transgress the command of God with your traditions? God enjoined, *Honour your father and mother,* and, *He who curses his father or mother is to suffer death.* But you say, if a man tells his father or mother, 'This money might have been at your service, but it is Korban' (that is, dedicated to God), he is exempt, so you hold, from doing anything for his father or mother. So you have repealed the law of God to suit your own tradition. You hypocrites! Isaiah made a grand prophecy about you when he said,

This people honours me with their lips,
but their heart is far away from me:
vain is their worship of me,

for the doctrines they teach are but human precepts."

Then he called the crowd and said to them,

"Listen to me, all of you and understand this:—
nothing outside a man can defile him by entering him;
it is what comes from him that defiles him.
If anyone has an ear to hear, let him listen to this."

Now, when he went indoors, away from the crowd, his disciples came up and said to him, "Do you know that the Pharisees have taken offence at what they hear you say?" He replied, "Any plant that my heavenly Father has not planted will be rooted up. Let them alone; they are blind guides of the blind, and if one blind man leads another, both of them will fall into a pit." Peter answered, "Explain this parable to us, at any rate." He said to them, "So you do not understand, either? Do you not see how nothing outside a man can defile him by entering him? It does not enter his heart but his belly and passes from that into the drain" (thus he pronounced all food clean). "No," he said, "it is what comes from a man, that is what defiles him. From within, from the heart of man, the designs of evil come: sexual vice, stealing, murder, adultery, lust, malice, deceit, sensuality, envying, slander, arrogance, recklessness, all these evils issue from within, and they defile a man."

Then a blind and dumb demoniac was brought to him, and he healed him, so that the dumb man spoke and saw. And all the crowds were amazed; they said, "Can this be the Son of David?" But

the scribes who had come down from Jerusalem said, "He has Beelzebul," and "It is by the prince of daemons that he casts out daemons." So he called them and said to them by way of parable, "How can Satan cast out Satan?

If a realm is divided against itself,
that realm cannot stand:
if a household is divided against itself,
that household cannot stand:
and if Satan has risen against himself and is divided,
he cannot stand, he comes to an end.
Besides, if I cast out daemons by Beelzebul,
by whom do your sons cast them out?
Thus they will be your judges.
But if I cast out daemons by the Spirit of God,
then the Reign of God has reached you already.

Why, how can anyone enter the strong man's house, unless he first of all binds the strong man? Then he can plunder his house.

He who is not with me is against me,
and he who does not gather with me scatters.
I tell you, therefore, men will be forgiven any sin and blasphemy,
but they will not be forgiven for blaspheming the Spirit.
Whoever says a word against the Son of man will be forgiven,
but whoever speaks against the holy Spirit will never be forgiven,
neither in this world nor in the world to come.

I tell you, men will have to account on the day of judgment for every light word they utter;

for by your words you will be acquitted,
and by your words you will be condemned."

Then some of the scribes and Pharisees said to him, "Teacher, we would like to have some Sign from you." He replied to them,

"It is an evil and disloyal generation that craves a Sign,
but no Sign will be given to it except the Sign of the prophet Jonah;
for as Jonah was a Sign to the Ninivites,
so shall the Son of man be to this generation.
The men of Ninive will rise at the judgment with this generation and condemn it;
for when Jonah preached they did repent,
and here is One greater than Jonah.
The queen of the South will rise at the judgment with this generation and condemn it;
for she came from the ends of the earth to listen to the wisdom of Solomon,
and here is One greater than Solomon.

When an unclean spirit leaves a man, it roams through dry places in search of ease and finds none. Then it says, 'I will go back to the house I left'; and when it comes, it finds the house vacant, clean, and all in order. Then it goes off to fetch seven other spirits worse than itself; they go in and dwell there, and the last state of that man is worse than the first. This is how it will be with the present evil generation."

After that, many of his disciples drew back and would not associate with him any longer. So Jesus said to the twelve, "You do not want to go, too?"

Simon Peter answered him, "Lord, whom are we to go to? You have got words of eternal life, and we believe, we are certain, that you are the holy One of God."

CHAPTER XIV

HOW JESUS LEFT GALILEE FOR THE PAGAN NORTH

SOME time during the summer of A.D. 29 Jesus withdrew from Galilee. Matters had now come to a head there. It was even dangerous to remain in the country, for the Pharisees were quite capable of inducing Herod to arrest him like John the baptist. So Jesus went north. He knew his life was in God's care, but he always took reasonable precautions. He left Herod's territory by a road which led past the towns of Khorazin and Bethsaida, and the sight of these Galilean towns moved him to utter a prophetic woe over them and Capharnahum. He was now bound for Phoenicia, where he was not unknown, for people had come from that district to his Galilean mission in earlier days. Though Tyre was strongly anti-Semitic, and Phoenicia pagan, Jesus evidently felt that here, as in Samaria and Peraea, he might win a larger response than among pure-blooded Jews or even Galileans. He did not turn to the north simply for retirement and safety or even for reflection alone. He had mission work in view, and when he met with one case of superb faith on the part of a woman, he started a great mission over the country-side. A company of disciples had followed him from Galilee, and he despatched seventy of them to preach and heal in his name. This time the disciples were allowed to go anywhere; no national restriction was imposed any longer, for by this time they were

more experienced, and besides the sphere of the mission was a pagan country. They were forbidden to raise any scruples about ceremonial purity in this pagan countryside, but told to eat and drink whatever their hosts provided.

Where they went, Jesus followed up their work by a personal visit. The mission must have lasted for several months. Till the following winter the seventy were engaged in their task with extraordinary success. When it was over and they had all gathered, Jesus was so thrilled by the results that he and his adherents made their way south again, returning to Galilee by the route which ran east of the Jordan. This was a roundabout road, but it enabled them to avoid the territory of Herod, and Jesus was still wary. He felt his way, till he saw how things were going in Galilee. The company traversed the Decapolis territory, a league of Greek townships south-east of the lake of Galilee, and finally ventured to re-enter Galilee on the western shore of the lake. Immediately the hope that opposition might have died down was dispelled. People were still glad to be healed by him, but the authorities at once confronted him again. They curtly demanded his credentials or a supernatural Sign, *i.e.* a signal indicating that God's power and spirit were really in action. This he refused as before; his own personality and work were the only possible evidence. The refusal meant that he defied the authorities, and as it was now plain that their hostility was as vigilant as ever, there was nothing for it but to retire once more. So from a place called Dalmanutha, somewhere near Magdala and Tiberias, Jesus took the disciples north to a grassy plain near Bethsaida, planning to withdraw again from

Galilee beyond range of Herod and his Pharisaic allies. He was now safe in the country ruled by Philip. Philip was a half-brother of Herod, but he was an emancipated Jew. In his domain there was less chance of interference and more opportunity to think out the next step. Was it now to be a return to Judaea, an appeal to the heart of the nation? Judaea a year ago had been hostile, but had the time come for a fresh and final mission there?

Then he proceeded to upbraid the towns where his many miracles had been performed, because they would not repent. "Woe to you, Khorazin! woe to you, Bethsaida! Had the miracles performed in you been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. I tell you this, it will be more bearable for Tyre and Sidon on the day of judgment than for you. And you, O Capharnahum! *Exalted to heaven? No, you will sink to Hades!*—for if the miracles performed in you had been performed in Sodom, Sodom would have lasted to this day. I tell you, it will be more bearable for Sodom on the day of judgment than for you."

Going away from there, Jesus withdrew to the district of Tyre and Sidon. And a woman of Canaan came out of these parts wailing, "Have pity on me, Lord, O Son of David! My daughter is cruelly possessed by a daemon." But he made no answer to her. Then his disciples came up and pressed him, saying, "Send her away, she is wailing behind us." He replied, "It was only to the

lost sheep of the house of Israel that I was sent." But she came and knelt before him, saying, "Lord, do help me." He replied, "It is not fair to take the children's bread and throw it to the dogs." "No, sir," she said, "but even the dogs eat the crumbs that fall from their master's table." At that Jesus replied, "O woman, you have great faith; your prayer is granted as you wish." And from that hour her daughter was cured. She went home and found the child lying in bed, and the daemon gone from her.

After that the Lord commissioned other seventy disciples, sending them in front of him, two by two, to every town and place that he intended to visit himself. He said to them:

"Go your way; I am sending you out like lambs among wolves. Carry no purse, no wallet, no sandals. Do not stop to salute anybody on the road. Whatever house you enter, first say, 'Peace be to this household!' Then, if there is a soul there breathing peace, your peace will rest on him; otherwise it will come back to you. Stay at the same house, eating and drinking what the people provide (for the workman deserves his wages); you are not to shift from one house to another.

Wherever you are received, on entering any town, eat what is provided for you, heal those in the town who are ill, and tell them, 'The Reign of God is nearly on you.'

But wherever you are not received, on entering any town, go out into the streets of the town and cry, 'The very dust of your town that clings to us we wipe off from our feet as a protest. But mark

this, the Reign of God is near!' I tell you, on the great Day it will be more bearable for Sodom than for that town.

He who listens to you listens to me,
he who rejects you rejects me,
and he who rejects me rejects him who sent me."

The seventy came back with joy. "Lord," they said, "the very daemons obey us in your name!" He said to them, "Yes, I watched Satan fall from heaven like a flash of lightning! I have indeed given you the power of *treading on serpents* and scorpions and of trampling down all the power of the Enemy; nothing shall injure you. Only,

do not rejoice because the spirits obey you:
rejoice because your names are enrolled in heaven."

He thrilled with joy at that hour in the holy Spirit, saying, "I praise thee, Father, Lord of heaven and earth, for concealing all this from the wise and learned and revealing it to the simple-minded; yes, Father, I praise thee that such was thy chosen purpose." Then turning to the disciples he said,

"All has been handed over to me by my Father:
and no one knows who the Son is except the Father,
or who the Father is except the Son,
and he to whom the Son chooses to reveal him."

Then turning to the disciples he said privately,

"Blessed are the eyes that see what you see!
For, I tell you, many prophets and kings have desired to see what you see,

but they have not seen it;
and to hear what you hear,
but they have not heard it."

Then he left that country and passed to the sea of Galilee, crossing the territory of Decapolis. Large crowds came to him, bringing the lame, and the blind, the dumb, the maimed, and many others; they laid them at his feet, and he healed them. This made the crowd wonder, to see dumb people speaking, the lame walking, and the blind seeing. They glorified the God of Israel. And a deaf man who stammered was brought to him, with the request that he would lay his hand upon him. So taking him aside from the crowd by himself, he put his fingers into the man's ears, touched his tongue with saliva, and looking up to heaven with a sigh he said to him, "Ephphatha" (which means, Open). Then his ears were at once opened and his tongue freed from its fetter—he began to speak correctly. Jesus forbade them to tell anyone about it, but the more he forbade them the more eagerly they made it public; they were astounded in the extreme, saying, "How splendidly he has done everything! He actually makes the deaf hear and the dumb speak!"

When he reached the district of Dalmanutha, the Pharisees came out and started to argue with him, asking him for a Sign from heaven, by way of tempting him. But he sighed in spirit and said,

"Why does this generation demand a Sign?
I tell you truly, no Sign shall be given this generation."

Then he left them and went away. When the disciples reached the opposite side, they found they

had forgotten to bring any bread. Jesus said to them, "See and beware of the leaven of the Pharisees and of Herod." "Leaven?" they argued to themselves, "we have no bread at all!" He noted this and said to them, "How little trust you have in me! Why all this talk, because you have brought no bread? Do you not understand even yet? Do you not remember the five loaves of the five thousand, and how many baskets you took up? Why do you not see that I was not speaking to you about bread?" Then they realized that what he told them to beware of was not leaven but the teaching of the Pharisees.

Then they reached Bethsaida. A blind man was brought to him, with the request that he would touch him. So he took the blind man by the hand and led him outside the village; then, after spitting on his eyes, he laid his hands on him and asked him, "Do you see anything?" He began to see, and said, "I can make out people, for I see them as large as trees, moving." At this he laid his hands on his eyes once more, and the man stared in front of him; he was quite restored and saw everything distinctly. And Jesus sent him home, saying, "Do not go even into the village."

CHAPTER XV

THE TURNING-POINT

It was the early spring of A.D. 30. Jesus was now back again on the verge of the territory where he had recently been so successful. But this time there was to be no mission; he was waiting for guidance from God, uncertain what his next step should be. Wandering up the eastern bank of the Jordan, he and his small company approached the town of Caesarea Philippi, twenty-four miles north of Bethsaida. It was a spot of romantic beauty. But Jesus and his followers were not travelling in search of fine scenery. He was instructing them on the inner meaning of his mission, and the final revelation was made in the vicinity of this place. The contrast between the local associations and the disclosure made by Jesus to the company was dramatic enough. The Macedonian Greeks had long ago formed a grotto to Pan and the nymphs, and Herod had erected a white marble shrine for the worship of Caesar the Emperor upon the cliffs, where one of the sources of the Jordan gushed out. His son Philip had made the local town his capital, rebuilding it extensively and calling it "Philip's Caesarea." It was here, amid the associations of the worship of natural beauty and of imperial power, that Jesus revealed the true conception of suffering as the divine method of winning and redeeming the hearts of men. Whatever it might cost himself, and whatever it might involve for the national aspirations

of the people, he was now certain that the issues of the past history of Israel under God were culminating in his own career. He was familiar with the idea of "the redemptive value of the sufferings of the righteous, an atonement made for sin not through material sacrifice but in the obedience and spiritual agony of an ethical agent. His people's pardon, his people's purity—foretold as the work of a righteous life, a perfect service of God, a willing self-sacrifice—he now accepted as his own work, and for it he offered his life and submitted unto death," sure that death would not be the last word. It was this conviction which now moved him. The phase of restless life was over, and he began to realize that the will of God demanded from him this sacrifice in the immediate future.

Still wandering north, about a dozen miles, Jesus and three of his companions climbed one of the spurs of mount Hermon a week later, and there a rapture and vision corroborated the experience at Caesarea Philippi. Jesus was by this time fully convinced that the time had come for him to confront the authorities and face death. The wandering period was over, and he turned his face to the south. He now began to explain what he meant by his messiahship unambiguously. But he did not yet speak of it in public. His instructions were confined to the inner circle of his disciples, whom he endeavoured to train in the knowledge of his purpose, little though they understood what he disclosed. For himself he realized that the end could not be far off. *O faithless generation,* he once cried, *how long must I still be with you?* He felt as if he had one foot in the other world, and that his time on earth now was to be short.

This is the watershed in the life of Jesus. It was not that he for the first time entertained the thought of death as the possible outcome of his mission; but all that had happened recently had forced this on his mind, as during the restless phase of the past few months he had thought out his future. He had been facing the tragic end, and he now moved south, not in any forlorn or desperate hope, but with a steady assurance that through his death life would come to himself and through him to God's people. Peter's confession of faith opened up the new phase, which was marked by more attention to the need of training his followers and a greater emphasis upon his own person in his teaching. His followers required instruction, for as yet their conception of the messiah was inadequate; it was difficult for them to understand how a suffering messiah could possibly answer to the hopes of men. Jesus therefore had to reiterate this truth, to show how the line of God's purpose was to take a different course from that of the popular expectations of a triumphant royal prince. When people wanted to join him as the hero and hope of the nation, he warned them that devotion to him meant facing death and suffering. The transfiguration emphasized the conviction that Jesus could not be spared death, that there was a witness even in the Law and the Prophets to his ultimate triumph over mortality, and that he was now the supreme revelation of God—*listen to him.*

Meantime he forbade the disciples to speak of this in public. It would be open to misconceptions, and might excite premature and immature hopes among the masses, especially as the disciples themselves were still unable to enter into the real nature of his victory

and the coming kingdom, still prone to associate it with external prospects for themselves. They recognized him as the Christ, 'Christ' being the Greek equivalent for the Hebrew 'messiah,' a term used originally to denote the divine, divinely commissioned agent or regent who was expected to restore God's people to their realm and power on earth. But the deeper meaning of all this, they were incompetent as yet to fathom, even when Jesus disclosed it.

Then Jesus and his disciples set off for the villages of Caesarea Philippi; and on the road he inquired of his disciples, "Who do people say I am?" "John the Baptist," they told him, "though some say Elijah, others Jeremiah or one of the prophets." So he inquired of them, "And who do you say that I am?" Peter replied, "You are the Christ." Then he forbade them strictly to tell this to anyone. He proceeded to teach them that the Son of man had to endure great suffering, to be rejected by the elders and the high priests and the scribes, to be killed and after three days to rise again; he spoke of this quite freely. Peter took him and began to reprove him for it; "God forbid, Lord," he said, "this must not be." But he turned and said to Peter, "Get behind me, you Satan! You are a hindrance to me! Your outlook is not God's but man's." Then Jesus said to his disciples, "If anyone wishes to come after me, let him deny himself, take up his cross, and so follow me;

for whoever wants to save his life will lose it,
and whoever loses his life for my sake will find it.

What profit will it be for a man to gain the whole world and lose or forfeit himself? For whoever is ashamed of me and my words, of him shall the Son of man be ashamed when he comes in his glory and in the glory of the Father and of the holy angels. I tell you plainly, there are some of those standing here who shall not taste death till they see the coming of God's Reign with power."

Six days afterwards Jesus took Peter, James, and John, and went up the hillside to pray. While he was praying, the appearance of his face altered and his dress turned dazzling white. There appeared to them Moses and Elijah, who conversed with Jesus. So Peter addressed Jesus, saying, "Rabbi, it is a good thing we are here; let us put up three tents here, one for you, one for Moses, and one for Elijah" (for he did not know what to say, they were so terrified). As he spoke, a cloud came and overshadowed them. They were awestruck as they passed into the cloud; but a voice came from the cloud, "This is my Son, my Chosen One; listen to him." And suddenly looking round they saw no one there except Jesus all alone beside them.

As they went down the hill, Jesus ordered them, "Tell this vision to nobody until the Son of man is raised from the dead." The disciples inquired of him, "Then why do the scribes say that Elijah has to come first?" He replied, "Elijah to come and restore all things? Nay, I tell you, Elijah has

already come, but they have not recognized him—they have worked their will on him. And the Son of man will suffer at their hands in the same way." Then the disciples realized he was speaking to them about John the baptist.

When they reached the disciples, they saw a large crowd round them, and some scribes arguing with them. On seeing him, the whole crowd was thunderstruck and ran to greet him. Jesus asked them, "What are you discussing with them?" A man from the crowd answered him, "Teacher, I brought my son to you; he has a dumb spirit, and whenever it seizes him it throws him down, and he foams at the mouth and grinds his teeth. He is wasting away with it; so I told your disciples to cast it out, but they could not." He answered them, "O faithless generation, how long must I still be with you? how long have I to bear with you? Bring him to me." So they brought the boy to him, and when the spirit saw Jesus, it at once convulsed the boy; he fell on the ground, and rolled about foaming at the mouth. Jesus asked his father, "How long has he been like this?" "From childhood," he said; "it has thrown him into fire and water many a time, to destroy him. If you can do anything, do help us, do have pity on us." Jesus said to him, "'If you can'! Anything can be done for one who believes." At once the father of the boy cried out, "I do believe; help my unbelief." Now, as Jesus saw that a crowd was rapidly gathering, he checked the unclean spirit. "Deaf and dumb spirit," he said, "leave him, I command you, and never enter him again." And it did come out, after

shrieking aloud and convulsing him violently. The child turned like a corpse, so that most people said, "He is dead"; but, taking his hand, Jesus raised him and he got up. When Jesus went indoors his disciples asked him in private, "Why could we not cast it out?" He said to them: "Nothing can make this kind come out but prayer and fasting."

While all marvelled at what he did, he said to his disciples, "Let these words sink into your ears: 'the Son of man is to be betrayed into the hands of men.'" But they did not understand the saying, and they were afraid to ask him what he meant.

CHAPTER XVI

THE LAST JOURNEY SOUTH

THE passover festival fell this year in the first week of April, at Jerusalem, and Jesus had resolved to make his last appeal to the heart of the nation then and there. So the little group retraced their steps. From where they were, two routes led to the capital. One, the more direct, only took about two or three days; it ran straight along the eastern side of the Jordan, through Decapolis and Peraea. The other, which was more popular, led through Galilee and Samaria. Jesus chose the latter route, in order to join his Galilean adherents who would be travelling south to the festival. He passed through Capharnahum, and then had to change his plans. His original intention, to travel through Samaria, would not have taken more than three days. But, at a village near the frontier, some Samaritans repulsed his company, and to avoid further friction—for he would be no party to racial antipathies or religious fanaticism—Jesus forded the Jordan and proceeded to make his way down the trade-route which recrossed the river lower down at Jericho. Peraea, it is true, was dangerous ground; it was in Herod's jurisdiction. Indeed some friendly Pharisees warned him that his life was in danger from the prince. But Herod was by this time at Jerusalem; besides, Jesus was now sure that no human power could interfere with him before the end.

In Peraea as in Galilee Jews predominated, and the popularity of Jesus still drew crowds. As he passed south, he continued to heal sick people, but he was mainly occupied in teaching. A rich harvest of his sayings has survived. Once he was told of some Galilean revolutionaries at Jerusalem who had been cut down by Pilate, to preserve the peace—a stroke of stern punishment which, by the way, made the relations between the governor and Herod of Galilee rather strained. But he refused to let this piece of news rouse him to any messianic outburst against the Romans. Again, some Pharisees once endeavoured to compromise him over the vexed question of divorce, evidently in the hope of rousing Herod against him. But in the main he sought and found his own occasions for teaching, during this short journey south. He did not now confine his instructions to his own disciples. Indeed one of the touching things in the journey is that, for all his engrossing thoughts about the immediate future, he found time to make some mothers happy by blessing their babies. Towards the end of March he re-crossed the Jordan and passed through Jericho, five miles to the west. It was a trade-centre on the caravan route from Damascus, where the Roman authorities collected their rich dues from merchants and traders. The official in charge of the local customs department became a disciple. After spending a night with him, Jesus started on the last stage of the road to Jerusalem. As he approached the capital, he spoke with deeper emotion than ever of the fatal danger awaiting the nation if they rejected his mission and adhered to the old idea of a messiah who would attack the ungodly power of Rome. One of the tragic elements in his later mission

was the agonizing sense that his rejection by the Jews would precipitate trouble and ultimate ruin for themselves, morally and also politically. It was the consciousness of this that lent special urgency to some of his warnings and appeals during the closing phase of the journey south.

(*a*) *How Jesus passed through Galilee.*

On leaving there they passed through Galilee. They reached Capharnahum, and when he was in-
A.D. 30. doors he asked them, "What were you arguing about on the road?" They said nothing, for on the road they had been disputing about which of them was the greatest. So he sat down and called the twelve. "If anyone wants to be first," he said to them, "he must be last of all and the servant of all." Then he took a little child, set it among them, and putting his arms round it he said to them, "I tell you truly, unless you turn and become like children, you will never get into the Realm of heaven at all. Whoever humbles himself like this child, he is the greatest in the Realm of heaven.

Whoever receives one of these little ones in my name receives me,
and whoever receives me receives him who sent me.
For it is the lowliest of you all who is great."

John said to him, "Teacher, we saw a man casting out daemons in your name; but he does not

follow us, and so we stopped him." Jesus said, "Do not stop him; no one who performs any miracle in my name will be ready to speak evil of me. He who is not against us is for us."

When his adherents mustered in Galilee, Jesus told them, "The Son of man is to be betrayed into the hands of men; they will kill him, but on the third day he will be raised." They were greatly distressed at this.

As they journeyed along the road, a man said to him, "I will follow you anywhere." Jesus said to him, "The foxes have their holes, the wild birds have their nests, but the Son of man has nowhere to lay his head." He said to another man, "Follow me"; but he said, "Let me go and bury my father first of all." Jesus said to him, "Leave the dead to bury their own dead; you go and spread the news of the Reign of God." Another man also said to him, "I will follow you, Lord. But let me first say good-bye to my people at home." Jesus said to him, "No one is any use to the Reign of God who puts his hand to the plough and then looks behind him." There were large crowds travelling with him; so he turned and said to them, "If anyone comes to me and does not hate his father and mother and wife and children and brothers and sisters, aye, and his own life, he cannot be a disciple of mine; whoever does not carry his own cross and come after me, he cannot be a disciple of mine. For which of you wants to build a tower and does not first sit down to calculate the expense, to see if he has enough money to complete it?—in case, after he has laid the foundation and then is unable to finish

the building, all the spectators start to make fun of him, saying, 'This fellow started to build but he could not finish it.' Or what king sets out to fight against another king without first setting down to deliberate whether with ten thousand men he can encounter the king who is attacking him with twenty thousand? If he cannot, when the other is still at a distance, he will send an embassy to do homage to him. So with everyone of you who will not part with all his goods—he cannot be a disciple of mine."

It was at this time that some people came to tell him about the Galileans whose blood Pilate had mingled with their sacrifices. But he replied to them, "Do you think, because they suffered this, that these Galileans were worse sinners than the rest of the Galileans?

I tell you, no;

unless you repent, you will all perish as they did. Or those eighteen men killed by the fall of the tower at Siloam?—do you think they were worse offenders than the rest of the residents in Jerusalem?

I tell you no;

unless you repent, you will all perish as they did." And he told this parable. "A man had a fig tree planted in his vineyard; he came in search of fruit on it but he found none. So he said to the vine-dresser, 'Here have I come for three years in search of fruit on this fig tree without finding any; cut it down, why should it take up space?" But the man replied, 'Leave it for this year, sir, till I dig round about it and put in manure. Then it may bear fruit next year. If not, you can have it cut down.'"

(*b*) *How Jesus was repulsed in Samaria.*

Now it happened in the course of his journey to Jerusalem that he passed between Samaria and Galilee. On entering one village he was met by ten lepers, who stood at a distance and lifted up their voice, saying, "Jesus, master, have pity on us." Noticing them, he said, "Go and *show yourselves to the priests.*" And as they went away they were cleansed. Now one of them turned back when he saw he was cured, glorifying God with a loud voice; and he fell on his face at the feet of Jesus and thanked him. The man was a Samaritan. So Jesus said, "Were all the ten not cleansed? Where are the other nine? Was there no one to return and give glory to God except this foreigner?" And he said to him, "Get up and go, your faith has made you well."

As the time for his assumption was now due, he set his face for the journey to Jerusalem. He sent messengers in front of him. They went and entered a Samaritan village to make preparations for him, but the people would not receive him because his face was turned in the direction of Jerusalem. So when the disciples James and John saw this, they said, "Lord, will you have us bid *fire come down from heaven and consume them?*" But he turned and checked them.

(*c*) *How Jesus crossed east into Peraea, and taught as he travelled south.*

Then he left and went to the territory of Judaea that lies across the Jordan. Large crowds followed

him, and he healed them there. Some Pharisees came up to tell him, "Get away from here, for Herod intends to kill you!" "Go and tell that fox," he replied, "I cast out daemons and perform cures to-day and to-morrow, and on the third day I complete my task. But I must journey on, to-day, to-morrow, and the next day; it would never do for a prophet to perish except in Jerusalem! O Jerusalem, Jerusalem, slaying the prophets and stoning those who have been sent to you! How often I would fain have gathered your children as a fowl gathers her brood under her wings! But you would not have it. *See, your House is left to yourselves.* I tell you, you will never see me till the day comes when you say, *Blessed be he who comes in the Lord's name.*"

They were on the way up to Jerusalem, Jesus walking in front of them; the disciples were in dismay and the company who followed were afraid. So once again he took the twelve aside and proceeded to tell them what was going to happen to himself. "We are going up to Jerusalem," he said, "and the Son of man will be betrayed to the high priests and scribes; they will sentence him to death and hand him over to the Gentiles, who will mock him, spit on him, scourge him, and kill him; then after three days he will rise again." However, they did not understand a word of this; indeed the saying was hidden from them, and they did not know what he meant. Then the mother of the sons of Zebedaeus came up to him with her sons, praying him for a favour. He said to her, "What do you want?" She said, "Give orders that my

two sons are to sit at your right hand and at your left in your Realm." Jesus replied, "You do not know what you are asking? Can you drink the cup I have to drink, or undergo the baptism I have to undergo?" They said to him, "We can." Jesus said, "You shall drink the cup I have to drink and undergo the baptism I have to undergo; but it is not for me to grant seats at my right or my left hand—these belong to the men for whom they are destined by my Father." When the ten heard of this, they burst into anger at James and John; so Jesus called them and said,

"You know the so-called rulers of the Gentiles
lord it over them,
and their great men overbear them;
not so with you.
Whoever wants to be great among you must be your servant,
and whoever of you wants to be first must be your slave;
for the Son of man himself has not come to be served but to serve,
and to give his life as a ransom for many.
I have come to throw fire on earth.
Would it were kindled already!
I have a baptism to undergo.
How I am distressed till it is all over!
You think I am here to make peace on earth?
No, I tell you, it is dissension.
After this there will be five at issue in one house,
three divided against two and two against three,
father against son and *son against father,*

mother against daughter and *daughter against mother,*
mother-in-law against daughter-in-law
and *daughter-in-law against mother-in-law:*
yes, *a man's own household will be his enemies."*

On he went, teaching from one town and village to another, as he made his way to Jerusalem. A man said to him, "Is it only a few, sir, who are saved?" So he said to them, "Strive to get in through the narrow door, for I tell you many will try to get in and not be able, once the master of the House has got up and closed the door. You may stand outside and knock at the door, crying, 'Lord, open for us,' but he will answer you, 'I do not know where you come from.' You will then proceed to say, 'But we ate and drank in your presence, and you taught in our streets!' 'I tell you,' he will say, 'I do not know where you come from; *begone everyone of you, you evildoers.*' There you will wail and gnash your teeth, to see Abraham, Isaac, Jacob, and all the prophets inside the Realm of God and yourselves put out. Yes, and people will come *from east and west* and north and south to their places at the feast within the Realm of God.

Some are last who shall be first,
and some are first who shall be last."

Some Pharisees came up and asked him if a man was allowed to divorce his wife. This was to tempt him. So he replied, "What did Moses lay down for you?" They said, "Moses permitted a man to *divorce her by writing out a separation notice."* Jesus said to them, "He wrote you that

command on account of the hardness of your hearts. But from the beginning, when God created the world,

Male and female, he created them:
hence a man shall leave his father and mother,
and cleave to his wife,
and the pair shall be one flesh.

So they are no longer two, but one flesh. What God has joined, then, man must not separate." Indoors, the disciples again asked him about this, and he said to them, "Whoever divorces his wife and marries another woman is an adulterer to the former, and she is an adulteress if she divorces her husband and marries another man."

Then children were brought to him that he might lay his hands on them and pray over them. The disciples checked the people; but Jesus was angry when he saw this, and said to them, "Let the children come to me, do not stop them; the Realm of God belongs to such as these. I tell you truly, whoever will not submit to the Reign of God like a child will never get into it at all. See that you do not despise one of these little ones; for I tell you, their angels in heaven always look upon the face of my Father who is in heaven." Then he put his arms round them, laid his hands on them, and blessed them.

As he went out on the road a man ran up and knelt down before him. "Good teacher," he asked, "what must I do to inherit life eternal?" Jesus said to him, "Why call me 'good'? No one is good, no one but God. You know the commands: *do not kill, do not commit adultery, do not steal,*

do not bear false witness, do not defraud, *honour your father and mother.*" "Teacher," he said, "I have observed all these commands from my youth." Jesus looked at him and loved him. "There is one thing you want," he said; "go and sell all you have; give the money to the poor and you will have treasure in heaven; then come, take up the cross, and follow me." But his face fell at that, and he went sadly away, for he had great possessions. Jesus looked round and said to his disciples, "How difficult it is for those who have money to get into the Realm of God!" The disciples were amazed at what he said; so he repeated, "My sons, how difficult it is for those who rely on money to get into the Realm of God! It is easier for a camel to get through a needle's eye than for a rich man to get into the Realm of God." They were more astounded than ever; they said to themselves, "Then who ever can be saved?" Jesus looked at them and said, "What is impossible for men is possible for God." Peter began, "Well, we have left our all and followed you. Now what are we to get?" Jesus said, "I tell you truly, no one has left home or brothers or sisters or mother or father or children or lands for my sake and for the sake of the gospel, who does not get a hundred times as much—in this present world—homes, brothers, sisters, mothers, children, and lands, together with persecutions, and in the world to come life eternal. Many who are first shall be last, and many who are last shall be first. For the Realm of heaven is like a householder who went out early in the morning to hire labourers for his vineyards; and after agree-

ing with the labourers to pay them a shilling a day he sent them into his vineyard. Then, on going out at nine o'clock he noticed some other labourers standing in the marketplace doing nothing; to them he said, 'You go into the vineyard too, and I will give you whatever wage is fair.' So they went in. Going out again at twelve o'clock and at three o'clock, he did the same thing. And when he went out at five o'clock he came upon some others who were standing; he said to them, 'Why have you stood doing nothing all the day?' 'Because nobody hired us,' they said. He told them, 'You go into the vineyard too.' Now when evening came the master of the vineyard said to his bailiff, 'Summon the labourers and pay them their wages, beginning with the last and going on to the first.' When those who had been hired about five o'clock came, they got a shilling each. So when the first labourers came up, they supposed they would get more; but they too got each their shilling. And on getting it they grumbled at the householder. 'These last,' they said, 'have only worked a single hour, and yet you have ranked them equal to us who have borne the brunt of the day's work and the heat!' Then he replied to one of them, 'My man, I am not wronging you. Did you not agree with me for a shilling? Take what belongs to you and be off. I choose to give this last man the same as you. Can I not do as I please with what belongs to me? Have you a grudge because I am generous?' So shall the last be first and the first last."

(*d*) *How Jesus came west to Jericho.*

As he approached Jericho, it chanced that a blind man was seated beside the road begging. When he heard the crowd passing, he inquired what was the matter, and they told him that Jesus the Nazarene was going by. So he shouted, "Jesus, Son of David, have pity on me!" The people in front checked him and told him to be quiet; but he shouted all the more, "Son of David, have pity on me!" So Jesus stopped and ordered them to bring him. Then they called the blind man and told him, "Courage! Get up, he is calling you." Throwing off his cloak he jumped up and went to Jesus. Jesus asked him when he approached, "What do you want me to do for you?" "Lord," he said, "I want to regain my sight." And Jesus said to him, "Regain your sight, your faith has made you well." Instantly he regained his sight and followed him, glorifying God. And all the people gave praise to God when they saw this.

Then he entered Jericho. And as he passed through it, there was a man called Zacchaeus, the head of the tax-gatherers, a wealthy man, who tried to see what Jesus was like; but he could not, on account of the crowd—for he was small of stature. So he ran forward and climbed into a sycomore tree to get a sight of him, as he was to pass that road. But when Jesus reached the spot he looked up and said to him, "Zacchaeus, come down at once, for I must stay at your house to-day." He came down at once and welcomed him gladly. But when they saw this, everyone began to mutter that he had

gone to be the guest of a sinner. So Zacchaeus stopped and said to the Lord, "I will give the half of all I have, Lord, to the poor, and if I have cheated anybody I will give him back four times as much." And Jesus said of him, "To-day salvation has come to this house, since Zacchaeus here is a son of Abraham. For the Son of man has come to seek and save the lost."

He went on to tell a parable in their hearing, as he was approaching Jerusalem and as they imagined God's Reign would instantly come into view. "A nobleman," he said, "went abroad to obtain royal power for himself and then return. He first called his ten servants, giving them each a five-pound note, and telling them, 'Trade with this till I come back.' Now his people hated him and sent envoys after him to say, 'We object to him having royal power over us.' However he secured the royal power and came home. Then he ordered the servants to be called who had been given the money, that he might find out what business they had done. The first came up saying, 'Your five pounds has made other fifty, sir.' 'Capital,' he said, 'you excellent servant! Because you have proved trustworthy in a trifle, you are placed over ten towns.' Then the second came and said, 'Your five pounds has made twenty-five, sir.' To him he said, 'And you are set over five towns.' Then the next came and said, 'Here is your five pounds, sir; I kept it safe in a napkin, for I was afraid of you, you are such a hard man—picking up what you never put down, and reaping what you never sowed.' He replied, 'You rascal of a servant, I will convict you by what you have

said yourself. You knew, did you, that I was a hard man, picking up what I never put down, and reaping what I never sowed! Why then did you not put my money into the bank, so that I could have got it with interest when I came back?' Then he said to the bystanders, 'Take the five pounds from him and give it to the man with fifty.' 'Sir,' they said, 'he has fifty already!' 'I tell you,

to everyone who has shall more be given,
but from him who has nothing, even what he has shall be taken.

And now for these enemies of mine who objected to me reigning over them—bring them here and slay them in my presence.'"

To his disciples he said, "Keep your loins girt and your lamps lit, and be like men who are expecting their lord and master on his return from a marriage-banquet, so as to open the door for him at once when he comes and knocks. Blessed are those servants whom the lord and master finds awake when he comes! I tell you truly, he will gird himself, make them recline at table, and come forward to wait on them. Whether he comes in the second or the third watch of the night and finds them thus alert, blessed are they! Be sure that if the householder had known at what hour the thief was coming, he would not have allowed his house to be broken into. So be ready yourselves, for the Son of man is coming at an hour you do not expect." Peter said, "Lord, are you telling this parable for us, or is it for all and sundry?" The Lord said, "Well, where is the trusty, thoughtful steward whom the lord and master will set over

his establishment to give out supplies at the proper time? Blessed is that servant if his lord and master finds him so doing when he arrives! I tell you plainly, he will set him over all his property. But if that servant says to himself, 'My lord and master is long of arriving,' and if he starts to beat the men-servants and maidservants, to eat and drink and get drunk, that servant's lord and master will arrive on a day when he does not expect him and at an hour which he does not know; he will cut him in two and assign him the fate of unbelievers.

The servant who knew his lord and master's
orders and did not prepare for them,
will receive many lashes;
whereas he who was ignorant and did what
deserves a beating,
will receive few lashes.
He who has much given him
will have much required from him
and he who has much entrusted to him
will have all the more demanded of him."

To the crowds he said,

"When you see a cloud rise in the west,
you say, 'There is a shower coming!'
and so it is:
when you feel the south wind blow,
you say, 'There will be rain,'
and so it is.
You hypocrites, you know how to decipher the
look of earth and sky;
how is it you cannot decipher the meaning of
this era?
And why do you not yourselves settle what is right?

Thus, when you go before the magistrate with your opponent, do your utmost to get quit of him on the way there, in case he hales you before the judge; then the judge will hand you over to the jailer, and the jailer will thrust you into prison. I tell you, you will never get out till you pay the last farthing of your debt."

On being asked by the Pharisees when the Reign of God was coming, he answered them, "The Reign of God is not coming as you hope to catch sight of it; no one will say, 'Here it is!' for the Reign of God is now in your midst." To his disciples he said, "There will come days when you will long and long in vain to have even one day of the Son of man. Men will say, 'See, here he is!' 'See, there he is!' but do not go out or run after them,

for like lightning that flashes from one side of the sky to the other,

so shall the Son of man be on his own day.

But he must first endure great suffering and be rejected by the present generation. And just as it was in the days of Noah, so will it be in the days of the Son of man; they were eating, drinking, marrying and being married, till the day *Noah entered the ark*—then came the deluge and destroyed them all. Or, just as it was in the days of Lot; they were eating, drinking, buying, selling, planting and building, but on the day that Lot left Sodom *it rained fire and brimstone from heaven* and destroyed them all. So will it be on the day when the Son of man is revealed. On that day, if a man is on the housetop and his goods inside the house, he must not go down to fetch them out; nor must a man in

the field *turn back* (remember Lot's wife). On that night, I tell you,

there will be two men in one bed,
the one will be taken and the other left;
two women will be grinding together,
the one will be taken and the other left."

They asked him, "Where, Lord?" And he said to them,

"Wherever the body lies,
there will the vultures gather."

CHAPTER XVII

THE LAST WEEK

From Jericho down on the warm plain the road climbs S.W. to Jerusalem, as travellers tell us, "between blistered limestone rocks, and in front the bare hills piled high, without shadow or verdure. There is no water from Jericho till you reach the roots of the mount of Olives." It is a regular robber country, this; caves in the hills, "sharp turns of the road, projecting spurs of rock, everywhere facilitate the attack and escape of the plunderers." However, Jesus and his company got through the pass safely. By Saturday, April 1st, they had covered the fifteen miles which separated Jericho from Bethany, a mountain hamlet close to Jerusalem. There three friends of Jesus, two women and their brother, welcomed him.

We know more of this last week than of any period in the life of Jesus. From day to day we can practically follow most of his movements, so carefully were the various items of the week remembered.

Next day he entered Jerusalem, amidst a cheering crowd of Galilean pilgrims, whose homage thrilled him; they hailed him as the long-desired king of God's people. It was an hour of high enthusiasm. But the sight of the city suddenly moved Jesus to pity and foreboding. He was under no illusions about his reception by the Jerusalemites; Jerusalem would be, he felt, as it had ever been, and by rejecting him would seal its own

doom. Presently he gave a fresh proof that the cheering enthusiasm of his adherents had not carried him away. On entering the city he dismounted from the ass on which he rode, and went inside the temple; he said nothing, looked silently at the huckstering that went on in the name of religion, and then withdrew to spend that night at Bethany. His self-control was unbroken. He was no vehement reformer, reckless of everything except his immediate object.

On Monday he returned and swept out of the temple-court the traders who had offended his sense of reverence on the day before. This was a direct challenge to the Sadducees, a corporation of worldly ecclesiastics, who benefited by the proceeds of this trade in cattle and birds and in the exchange of ordinary money for the sacred shekel in which alone the offerings could be made. The pilgrims and worshippers did not resent this action of Jesus. To them it was an inspired deed, proper to a religious reformer and prophet. Besides they were fascinated and impressed for the time being by his teaching.

Later in the day, at an interview with some Greek proselytes, he foretold his own death as a means of union with God for more than Jews. He had purged the court of the Gentiles in the temple, the only place where worshippers of non-Jewish birth could pray, and now he anticipated the widening of God's realm to include men of other nations. Again, at nightfall, he left the city, but instead of returning to Bethany he simply crossed the ravine to the mount of Olives opposite and spent the night in the open-air, within an orchard belonging to one of his adherents. It was safer to be outside the city at night, when the absence of the crowd

might encourage the authorities to waylay him secretly.

On the Tuesday he was challenged four times over by various parties among the authorities, and proved himself more than a match for them. They played the disingenuous *rôle* of anxious inquirers, their real object being to elicit some answer from him that might discredit or embarrass him. Some demanded what authority he had, and then tried to compromise him over the question of paying tribute to the Roman government. The Sadducees propounded the question of immortality and the resurrection, while the Pharisees plied him with the delicate problem of what was most fundamental in the Law. In every case Jesus silenced his inquisitors. But he did more. He took the opportunity of proclaiming the larger truths of his religion, sometimes telling a story or parable to illustrate these, sometimes explaining an Old Testament text.

On Wednesday morning the authorities made a heartless attempt to embarrass him by producing a married woman who had been guilty of adultery, and inviting him to judge the case. Then Jesus turned upon them and proceeded to expose them in scathing terms. Their efforts to incriminate him had been a failure, and now he criticized first of all their teaching and secondly the greed and ostentation of the scribes, a denunciation which caused unconcealed delight among the people. He felt it was time to speak out. He always implied that true religion is more endangered by 'religious' people than even by the irreligious, and his moral indignation burned against religious leaders who were responsible for the sin of misrepresenting God.

Leaving the temple later in the day, he startled the disciples by predicting its downfall. So long as it

lasted, he was determined that it should be revered as God's house of prayer. But he knew it would pass. To provincials like the Galilean disciples it seemed the last word in magnificence and religious sanctity. For nearly fifty years it had been in course of construction; indeed it was not actually finished until over thirty years later. Yet even as it stood, incomplete, with its terraces towering in the splendour of snowy masonry and gold, the temple was an impressive sight. When we recollect, as a modern traveller puts it, that the huge stones of the outer wall "were pure white, that the platform above them was surrounded by four marble cloisters, one at least of which was longer and higher than York Minster; when we remember, moreover, that these cloisters embraced a building of marble and gold, approached by a porch or gateway 150 feet in height, higher, that is to say, than the façade of St. Peter's at Rome, we feel that we too might well have exclaimed, in the words of the Galilean disciple, 'Behold, what manner of stones and what manner of buildings!' Truly as we stand beside their wrecked remains we are impressed anew with the greatness of Him who so profoundly realized the nothingness of all material splendour, in comparison with the things of the spirit, that He could exclaim with deep conviction concerning this marvel of His age, 'Destroy this temple that is made with hands, and in three days I will build another made without hands.'"

By this time the outhorities were at their wits' end. All parties had sunk their differences in the common desire to suppress Jesus. They were jealous and afraid of his influence over the people, which threatened to undermine their own authority and disturb

their vested interests. They had been publicly exposed by him. It was humiliating and intolerable, especially to the Sadducees. He had dared to warn and denounce them in the name of God, and they were resolved to put him out of the way. But they had to be cautious. To arrest him in the city might mean a popular riot among the crowds which had gathered for the festival. And the festival began on Friday, that is, the passover, followed by the statutory seven days during which unleavened bread alone could be eaten. Almost at the last moment they got their chance. On this Wednesday Judas Iscariot unexpectedly offered to betray his master to them. Why, we do not know. But in this way they learned his secret haunt outside the city. No time was to be lost. Plans were at once made to seize him upon the following night, before he could do or say anything more that was obnoxious to their influence.

When Thursday evening came, before leaving the city as usual, Jesus and the disciples met in the house of some Jerusalemite adherent and ate their last meal together. It was to be their 'passover.' Jesus had read the mind of Judas; he knew that he would not live to eat the regular passover, but he was confident that his death would mean, like the ancient passover for Israel, the exodus of his people from sin and evil, a new relationship between God and man, a final order of forgiveness and fellowship. This religious constitution, under which God's people were hereafter to live, was to depend wholly on his sacrifice, appropriated by faith. He spoke of a day when he would again be with them in *the Realm of my Father;* that is, he added 'au revoir' to 'adieu.' And the subsequent table-talk is

a series of variations upon this theme, closing with a sublime prayer.

The company, that is, Jesus and the eleven, retired then to the olive-grove across the ravine, as they had done for the last three nights. There, in the darkness, under the grey trees, Jesus went through an agony of soul. Now that death was imminent he felt the natural shrinking from it. Was there no other way? Was it only thus that the Father's purpose could be carried out for men? By intense prayer he overcame the anguish, and bowed his will to God's. An armed horde of partisans from the priests, headed by Judas, broke into the grove and arrested him. He offered no resistance. The blow was all the more bitter that it was guided by the treacherous hand of Judas. As for the rest of the disciples, they lost their nerve and deserted him at the crisis. However, beyond a quiet protest against the stealthy method of the arrest, he said not a word.

The authorities had now to act rapidly. They haled their prisoner before old Annas, the ex-high priest; then took him to the son-in-law of Annas, the high priest Caiaphas, at whose house an informal meeting of the Sanhedrin was convened, to examine Jesus. Ultimately he was condemned for serenely claiming to be divine, and maltreated as well as insulted during the interval of waiting. "The man who left on the memory of those who witnessed his life and conversation such an impression of his moral grandeur that eighteen subsequent centuries have done homage to him as the Almighty in person, was ignominiously put to death, as what?"—John Stuart Mill asks. "As a blasphemer. Men did not merely mistake their bene-

factor; they mistook him for the exact contrary of what he was, and treated him as that prodigy of impiety, which they themselves are now held to be, for their treatment of him."

But some hours had to pass before the misguided authorities could get their way. In their eyes the prisoner was as good as dead. However, there were some formalities first. As soon as day broke, on Friday morning, they hurried their prisoner before the Roman procurator, whose official residence, the praetorium, was at Herod's palace. He was requested to confirm and sanction the death sentence on this blasphemous heretic and leader of revolt (a charge added to the indictment in order to impress the governor), for by Roman law Jesus could not be put to death except by permission of the Roman power. The procurator saw through the flimsy pretexts of the priests. He had not been four years in office, but during this time he had learned to know the Jews too well to attach very much importance to this sudden concern for the interests of the Roman rule in Palestine. Still, he hesitated to disoblige the rulers. As Jesus was a Galilean prisoner, he referred him to Herod, but presently the prisoner was back on his hands, and nothing had been settled. Pilate had to act. He was extremely reluctant to pronounce sentence on the accused. But the priests insisted; by this time they had adroitly worked up the passions of a mob, who were convinced that Jesus was a dangerous heretic and also indifferent to nationalist hopes. Eventually Pilate had to give way, against his will. And in the course of the forenoon Jesus was crucified outside the city, that is, stripped, nailed by the hands to the short crossbeam

which he had been carrying, and which was then raised to a notch on the central beam, a permanent fixture. There he hung, between two brigands, surrounded by a jeering, sneering mob of Jews. These pious people then went home to celebrate their passover. The troops remained beside the three crosses to prevent any rescue being attempted.

Jesus did not live long upon the cross. It was a lingering death of torture; men sometimes lived for a day or two, nailed to the beam. But the physique of Jesus had been weakened by the strain of the past twelve hours, with their physical violence and mental suffering. By three o'clock in the afternoon, just as the passover lamb was being sacrificed in every devout Jerusalemite household, Jesus died of a broken heart. By special permission of the procurator, two of his supporters in the Jewish Sanhedrin buried his body in an adjoining orchard. This alarmed the Jewish authorities. They were nervous, afraid of the body being secretly removed by the disciples and rumours then spread that he was not really dead. So next day, on the Jewish sabbath, they induced Pilate to let them seal the grave and to post sentries over it for a day or two. The procurator sarcastically granted their request; *make it as secure as you can,* he sneered. He despised himself for having yielded to their unjust demand for the judicial murder of Jesus, but he despised them more.

The story of the betrayal, the arrest, the trial, and the crucifixion tells itself; the narrative needs little comment. But a sentence or two may be added, to bring out its full significance. One remarkable thing

is, that the tale contains not a word of vituperation. The record is set down, as has been often shown, without a single syllable of invective against Pilate, Judas, or the Jews. Another feature of the narrative is that it appeals to all who suffer under any of the keener trials and troubles of life; as they read it, they may feel that they have the right to fall back upon this Jesus who himself suffered so. Mr. Shorthouse tells us in the novel how, when John Inglesant was in the Tower, awaiting what he feared might be a death sentence any day, he was saved from prostration and despair by a "secret help which he acknowledged afterwards—a help, which to men of his nature certainly does come upon prayer to God, to whatever source it may be ascribed; a help which in terrible sleepless hours, in hours of dread weariness of life, in hours of nervous pain more terrible than all, calms the heart and soothes the brain, and leaves peace and cheerfulness and content in the place of restlessness and despair. Inglesant said that repeating the name of Jesus simply in the lonely nights kept his brain quiet when it was on the point of distraction." This is largely because the name of 'Jesus' carries with it the special associations of what he had to endure at the end of his life. But the story of the Cross touches the healthy and strong also. De Quincey, for example, describes how he and his sisters as children felt its appeal. "Above all, the story of a just man—man and yet not man, and yet shadowy above all things—who had suffered the passion of death in Palestine, slept upon our minds like the early dawn upon the waters." For the Cross was a beginning as well as an end; it

always breathes the promise of fuller life, of warmth and movement and energy for the great world.

With these words he went forward on his way up to Jerusalem. Now the passover of the Jews was near, and many people went up from the country to Jerusalem to purify themselves before the passover. They looked out for Jesus, and as they stood in the temple they said to one another, "What do you think? Do you think he will not come up to the festival?" (The high priests and the Pharisees had given orders that they were to be informed if anyone found out where he was, so that they might arrest him.)

(*a*) *Saturday.*

Six days before the festival, Jesus came to Bethany; and a woman called Martha welcomed him to her house. She had a sister called Mary, who seated herself at the feet of the Lord, to listen to his talk. Now Martha was so busy attending to them that she grew worried; she came up and said, "Lord, is it all one to you that my sister has left me to do all the work alone? Come, tell her to lend me a hand." The Lord answered her, "Martha, Martha, Mary has chosen the best dish, and she is not to be dragged away from it." They gave a supper for him there. Martha waited on him. But Mary, taking a pound of expensive perfume, real nard, anointed the feet of Jesus and wiped his feet with her hair, till the

April 1st.

house was filled with the scent of the perfume. One of his disciples, Judas Iscariot (who was to betray him) said, "Why was not this perfume sold for ten pounds and the money given to the poor?" (Not that he cared for the poor; he said this because he carried the money-box and pilfered what was put in.) Jesus said, "Let her alone. She has done a beautiful thing to me. The poor you always have beside you, and you can be kind to them whenever you want; but you will not always have me. She has done all she could—she has anticipated the perfuming of my body for burial. I tell you, wherever the gospel is preached all over the world, men will speak of what she has done in memory of her."

(*b*) *Sunday.*

April 2nd. How Jesus entered Jerusalem

Next day, when he was near Bethphagê and Bethany, at the Hill of Olives, he despatched two of the disciples, saying, "Go to the village in front, and on entering it you will find a colt tethered on which no one ever has sat; untether it and bring it here. If anyone asks you why you are untethering it, this is what you will say, 'The Lord needs it.'" The messengers went off and found the colt exactly as he had told them. As they were untethering it, the owners said to them, "Why are you untethering the colt?" And they said, "Because the Lord needs it." So they brought it to Jesus, and throwing their clothes on the colt they mounted Jesus upon it. Many also spread their clothes on the road, while others strewed leaves cut from the fields. And as he was now close

to the descent from the Hill of Olives, all the multitude of the disciples started joyfully to praise God with a loud voice for all they had seen, saying,

"Blessed be the king who comes in the Lord's name!

Peace in heaven and glory in the High places."

Then said the Pharisees to one another, "You see, you can do nothing! Look, the world has gone after him." Some Pharisees in the crowd said to him, "Check your disciples, teacher." But he replied, "I tell you, if they were to keep quiet, the very stones would shout." When he saw the city as he approached, he wept over it, saying, "Would that you too knew, even to-day, on what your peace depends! But no, it is hidden from you. A time is coming when your enemies will throw up ramparts round you and encircle you and besiege you on every side and raze you and your children within you to the ground, leaving not one stone upon another within you—and all because you would not understand when God was visiting you." Then he entered Jerusalem, entered the temple, and looked round at everything; but, as it was late, he went away with the twelve to Bethany.

(*c*) *Monday.*

April 3rd. How Jesus purged the temple.

Next day they came to Jerusalem, and entering the temple he proceeded to drive out those who were buying and selling inside the temple; he upset the tables of the money-changers and the stalls of those who sold doves, and would not allow anyone to carry a vessel through

the temple; also he taught them. "Is it not written," he asked, "*My house shall be called a house of prayer for all nations?* You have made it *a den of robbers.*" Then the Jews accosted him with the words, "What sign of authority have you to show us, for acting in this way?" Jesus replied, "Destroy this sanctuary and I will raise it up in three days." "This sanctuary took forty-six years to build," the Jews retorted, "and you are going to raise it up in three days!" He meant the sanctuary of his body, however.

How Jesus forecast his death.

Now there were some Greeks among those who had come up to worship at the festival; they came to Philip of Bethsaida in Galilee and appealed to him, saying, "Sir, we want to see Jesus." Philip went and told Andrew; Andrew and Philip went and told Jesus. And Jesus answered, "The hour has come for the Son of man to be glorified. Truly, truly I tell you, unless a grain of wheat falls into the earth and dies, it remains a single grain; but if it dies, it bears rich fruit. *My soul is now disquieted.* What am I to say? 'Father, save me from this hour?' Nay, it is something else that has brought me to this hour: I will say, 'Father, glorify thy name.'" Then came a voice from heaven, "I have glorified it, and I will glorify it again." When they heard the sound, the people standing by said it had thundered; others said, "An angel spoke to him." Jesus answered, "This voice did not come for my sake but for yours. Now is this world to be judged; now the Prince of this world will be expelled. But I, when I am lifted up from the earth, will draw all men to

myself" (by this he indicated the kind of death he was to die). Then Jesus said to them, "The Light will shine among you for a little longer yet; walk while you have the Light, that the darkness may not overtake you. While you have the Light, believe in the Light, that you may be sons of the Light." And Jesus cried aloud, "I have come as light into the world, that no one who believes in me may remain in the dark. If anyone hears my words and does not keep them, it is not I who judge him; for I have not come to judge the world but to save the world."

Day after day he taught within the temple, but at night he went outside the city and passed the night on the hill called the Olive-Orchard. And all the people used to come early in the morning to listen to him in the temple. The high priests and scribes tried to have him put to death, and so did the leaders of the people; but they could not discover what was to be done, for the whole of the people hung upon his lips.

(*d*) *Tuesday.*

One day, when he was teaching the people in the temple and preaching the gospel, up came the priests and scribes along with the elders. "Tell us," they said, "what authority you have for acting in this way? Who was it that gave you this authority?" He answered them, "Well, I will ask you a question. Tell me, did the baptism of John come from heaven or from men?" Now they reasoned to themselves, "If we

April 4th. (i) The question of authority.

say, 'From heaven,' he will ask, 'Why did you not believe him?' And if we say, 'From men,' the whole of the people will stone us, for they are convinced John was a prophet." So they answered that they did not know where it came from. Jesus said to them, "No more will I tell you what authority I have for acting as I do. Tell me what you think. A man had two sons. He went to the first and said, 'Son, go and work in the vineyard to-day'; he replied, 'I will go, sir,' but he did not go. The man went to the second and said the same to him; he replied, 'I will not,' but afterwards he changed his mind and did go. Which of the two did the will of his father?" They said, "The last." Jesus said to them, "I tell you truly the tax-gatherers and harlots are going into the Realm of God before you. For John showed you the way to be good and you would not believe him; the tax-gatherers and harlots believed him, and even though you saw that, you would not change your mind afterwards and believe him. Listen to another parable. A man planted a vineyard, fenced it round, dug a trough for the winepress, and built a tower; then he leased it to vinedressers and went abroad. When the season came round he sent a servant to the vinedressers to collect from the vinedressers some of the produce of the vineyard; but they took and flogged him and sent him off with nothing. Once more he sent them another servant; him they knocked on the head and insulted. He sent another, but they killed him. And so they treated many others; some they flogged and some they killed. He had still one left, a beloved son; he sent him to them last, saying,

'They will respect my son.' But the vinedressers said to themselves, 'Here is the heir; come on, let us kill him, and the inheritance will be our own.' So they took and killed him, and threw him outside the vineyard. Now what will the owner of the vineyard do to them? He will come and kill these vinedressers and give the vineyard to others." When they heard that, they said, "God forbid!" But he looked at them and said, "Then what does this scripture mean?—

The stone that the builders rejected
is the chief stone now of the corner.
Everyone who falls on that stone will be shattered,
and whoever it falls upon will be crushed."

When the high priests and Pharisees heard these parables, they knew he was speaking about them; they tried to get hold of him, but they were afraid of the crowds, as the crowds held him to be a prophet. So, watching their chance, they sent some spies from the Pharisees and the Herodians, who pretended to be honest persons, in order to seize on what he said and get him handed over to the authority and jurisdiction of the governor. They put this question to him, "Teacher, we know you are sincere and fearless; you do not court human favour, you teach the Way of God honestly. Tell us, then, what you think about this. Is it right to pay taxes to Caesar or not? Are we to pay, or are we not to pay?" But he saw their trick, and said to them, "Why tempt me? Bring me a shilling. Let me see it." So they brought one. He said, "Whose likeness, whose inscription is this?" "Caesar's," they said. Jesus said to them, "Give

(ii) The question of taxes.

Caesar what belongs to Caesar, give God what belongs to God." They could not seize on what he said before the people, and marvelling at his reply they left him and went away.

That same day some Sadducees came up to him, men who hold there is no resurrection. They put this question to him: "Teacher, Moses said that *if anyone dies without children, his brother is to espouse his wife and raise offspring for his brother.* Now there were seven brothers in our number. The first married and died; as he had no children, he left his wife to his brother. The same happened with the second and the third, down to the seventh. After them all, the woman died. Now at the resurrection whose wife will she be? They all had her." Jesus said to them, "Is this not where you go wrong?—you understand neither the scriptures nor the power of God. When people rise from the dead, they neither marry nor are married; they are like the angels of God in heaven. And as for the resurrection of the dead, have you not read what was said to you by God, *I am the God of Abraham and the God of Isaac and the God of Jacob.* He is not a God of dead people but of living. You are far wrong." Some of the scribes declared, "Teacher, that was a fine answer."

(iii) The question of the next-life.

When the Pharisees heard he had silenced the Sadducees, they mustered their forces, and one of them, a jurist, put a question in order to tempt him. "Teacher," he said, "what is the greatest command in the Law?" He replied, "*You must love the Lord your God with your whole heart, with your whole soul, with your*

(iv) The question of essential religion.

whole mind, and with your whole strength. This is the greatest and chief command. There is a second like it: *You must love your neighbour as yourself.* The whole Law and the prophets hang upon these two commands." Anxious to make an excuse for himself, however, he said to Jesus, " But who is my neighbour? " Jesus rejoined, " A man going down from Jerusalem to Jericho fell among robbers, who stripped and belaboured him, and then went off, leaving him half-dead. Now it so chanced that a priest was going down the same road; but on seeing him he went past on the opposite side. So did a Levite who came to the spot; he looked at him, but passed on the opposite side. However, a Samaritan traveller came to where he was, and felt pity when he saw him; he went to him, bound his wounds up, pouring oil and wine into them, mounted him on his own steed, took him to an inn, and attended to him. Next morning he took out a couple of shillings and gave them to the innkeeper, saying, ' Attend to him, and if you are put to any extra expense, I will refund you on my way back.' Which of these three men, in your opinion, proved a neighbour to the man who fell among the robbers? " He said, " The man who took pity on him." Jesus said to him, " Then go and do the same."

(*e*) *Wednesday.*

April 5th. Jesus and the scribes.

Every one of them went home, but Jesus went to the Hill of Olives. Early in the morning he returned to the temple, the people all came to him, and he sat down and taught them. The scribes and Pharisees brought a woman

who had been caught in the act of committing adultery, and making her stand forward they said to him, "Teacher, this woman was caught in the very act of committing adultery. Now Moses has commanded us to stone such creatures; but what do you say?" (They said this to test him, in order to get a charge against him.) Jesus stooped down, and began to write with his finger on the ground; but as they persisted with their question, he raised himself and said to them, "Let the innocent among you throw the first stone at her"; then he stooped down again and wrote on the ground. And on hearing what he said, they went away one by one, beginning with the older men, till Jesus was left alone, with the woman standing before him. Looking up at her, Jesus said to her, "Woman, where are they? Has no one condemned you?" She said, "No one, sir." Jesus said, "Neither do I; be off, and never sin again."

As Jesus taught in the temple he asked, "How can the scribes say that the Christ is David's son? Why, David himself says in the book of Psalms,

The Lord said to my Lord,
'Sit at my right hand,
till I make your enemies a footstool for your feet.'

David then calls him Lord. So how can he be his son?"

Now the mass of the people listened with delight to him. And in the course of his teaching he said, "Beware of the scribes. They like to walk about in long robes to get saluted in the marketplaces, to secure the front seats in the synagogues and the best

places at banquets; they prey upon the property of widows, and offer long unreal prayers. All the heavier will their sentence be!" Looking up, he saw the rich putting their gifts into the treasury, and noticed a poor widow putting two little coins in. He said, "I tell you plainly, this poor widow has put in more than them all; for these people all contributed out of their surplus, but she has given, out of her neediness, all her living."

As he went out of the temple, one of his disciples said to him, "Look, teacher, what a size these stones and buildings are!" Jesus said to him, "You see these great buildings? Not a stone shall be left on another, without being torn down." As he sat on the Hill of Olives opposite the temple, Peter and James and John and Andrew asked him in private, "Tell us, when is this to happen? What will be the sign for this to take place?" So Jesus began, "Take care that you are not misled; for many will come in my name, saying, 'I am he' and 'the time is near'—do not go after them. And when you hear of wars and disturbances, do not be scared; these have to come first, but it is not the end yet. Look to yourselves! Men will hand you over to suffer affliction, and they will kill you; you will be hated by all men on account of my name. *Many will be repelled* then, they will betray one another and hate one another. And in most of you love will grow cold, by the increase of iniquity; but he will be saved who holds out to the very end. Hold out stedfast, and you win your souls. When these things begin to happen, look up and raise your heads, for your release is not far

Jesus and the future.

distant." And he told them a parable. "Look at the fig tree and indeed all the trees; as soon as they put out their leaves, you can see for yourselves that summer is at hand. So, whenever you see all this happen, be sure the Reign of God is at hand. I tell you truly, the present generation will not pass away till all this happens. No one knows anything about that day or hour, not even the angels in heaven, not even the Son, but only the Father. Take heed to yourselves, in case your hearts get overpowered by dissipation and drunkenness and worldly anxieties, and so that Day catches you suddenly *like a trap*. For it will come upon all dwellers on the face of the earth. From hour to hour keep awake, praying that you may succeed in escaping all these dangers to come and in standing before the Son of man. Keep on the watch, for you never know what day your Lord will come. It is like a man leaving his house to go abroad; he puts his servants in charge, each with his work to do, and he orders the porter to keep watch. Watch then, for you never know when the Lord of the House will come, in the late evening or at midnight or at cockcrow or in the morning. Watch, in case he comes suddenly and finds you asleep. Watch; I say it to you and I say it to all. For the Son of man is coming at an hour you do not expect. Then shall the Realm of heaven be compared to ten maidens who took their lamps and went out to meet the bridegroom and the bride. Five of them were stupid and five were sensible. For although the stupid took their lamps, they took no oil with them, whereas the sensible took oil in their vessels as well as their lamps. As the bride-

groom was long of coming, they all grew drowsy and went to sleep. But at midnight the cry rose, 'Here is the bridegroom! Come out to meet him!' Then all the maidens rose and trimmed their lamps. The stupid said to the sensible, 'Give us some of your oil, for our lamps are going out.' But the sensible replied, 'No, there may not be enough for us and for you. Better go to the dealers and buy for yourselves.' Now, while they were away buying oil, the bridegroom arrived; those maidens who were ready accompanied him to the marriage-banquet, and the door was shut. Afterwards the rest of the maidens came and said, 'Oh, sir, oh, sir, open the door for us!' but he replied, 'I tell you frankly, I do not know you.' Keep on the watch then, for you know neither the day nor the hour.

When the Son of man comes in his glory and *all the angels with him,* then he will sit on the throne of his glory, and all the nations will be gathered in front of him; he will separate them one from another, as a shepherd separates the sheep from the goats, setting the sheep on his right hand and the goats on his left. Then shall the King say to those on his right, 'Come, you whom my Father has blessed, come into your inheritance in the realm prepared for you from the foundation of the world.

For I was hungry and you fed me,
I was thirsty and you gave me drink,
I was a stranger and you entertained me,
I was unclothed and you clothed me,
I was ill and you looked after me,
I was in prison and you visited me.'

Then the just will answer,

'Lord, when did we see you hungry and fed you,
or thirsty and gave you drink?
when did we see you a stranger and entertain you,
or unclothed and clothed you?
when did we see you ill or in prison and visit
you?'

The King will answer them, 'I tell you truly, in so far as you did it to one of these brothers of mine, even to the least of them, you did it to me.' Then he will say to those on the left, 'Begone from me, you accursed ones, to the eternal fire which has been prepared for the devil and his angels!

For I was hungry, but you never fed me,
I was thirsty, but you never gave me drink,
I was a stranger, but you never entertained me,
I was unclothed, but you never clothed me,
I was ill and in prison, but you never looked
after me.'

Then they will answer too, 'Lord, when did we ever see you hungry or thirsty or a stranger or unclothed or ill or in prison and did not minister to you?' Then he will answer them, 'I tell you truly, in so far as you did not do it to one of these, even the least of them, you did not do it to me.'

So they shall depart to eternal punishment,
and the just to eternal life."

The passover and the festival of unleavened bread fell two days later; so the high priests and scribes were trying how to get hold of him by craft and have him put to death. "Only," they said, "it must not be during the festival; that would mean a popular riot." Then one of the twelve, called Judas

Iscariot, went and said to the high priests, "What will you give me for betraying him to you?" They weighed out for him thirty pieces of silver. From that moment he sought a good opportunity to betray him in the absence of the crowd.

(*f*) *Thursday.*

April 6th. How Jesus and his disciples ate their last supper together.

Now before the passover festival Jesus knew the time had come for him to pass from this world to the Father. He had loved his own in this world and he loved them to the end; so at supper, knowing that though the devil had suggested to Judas Iscariot, Simon's son, to betray him, the Father had put everything into his hands—knowing that he had come from God and was going to God, he rose from table, laid aside his robe, and tied a towel round him, then poured water into a basin, and began to wash the feet of the disciples, wiping them with the towel he had tied round him. He came to Simon Peter. "Lord," said he, "you to wash my feet!" Jesus answered him, "You do not understand just now what I am doing, but you will understand it later on." Said Peter, "You will never wash my feet, never!" "Unless I wash you," Jesus replied, "you will not share my lot." "Lord," said Simon Peter, "then wash not only my feet but my hands and head." Jesus said, "He who has bathed only needs to have his feet washed; he is clean all over. And you are clean—but not all of you" (he knew the traitor; that was why he said, "You are not all clean").

Then, after washing their feet and putting on his

robe, he lay down again. "Do you know," he said to them, "what I have been doing to you? You call me Teacher and Lord, and you are right; that is what I am. Well, if I have washed your feet, I who am your Lord and Teacher, you are bound to wash one another's feet; for I have been setting you an example, that you should do what I have done to you. Truly, truly I tell you, a servant is not greater than his master, nor is a messenger greater than he who sent him. If you know all this, blessed are you if you really do it." He said to them, "I have longed to eat this passover with you before I suffer, for I tell you I will never eat the passover again till the fulfilment of it in the Reign of God." As they were at table eating, Jesus said, "Truly I tell you, one of you is going to betray me, one who is eating with me." They were greatly distressed at this, and said to him one after another, "Surely it is not me?" "Surely it is not me?" "One of the twelve," he told them, "one who is dipping into the same dish as I am." (Then Judas his betrayer said, "Surely it is not me, rabbi?" He said to him, "Is it not?") The disciples looked at one another, at a loss to know which of them he meant. As one of his disciples was reclining on his breast—he was the favourite of Jesus—Peter nodded to him saying, "Tell us who he means." The disciple just leaned back on the breast of Jesus and said, "Lord, who is it?" Jesus answered, "The man I am going to give this piece of bread to, when I dip it in the dish." Then he took the piece of bread, dipped it, and gave it to Judas, the son of Simon Iscariot; and when he took

The withdrawal of Judas Iscariot.

the bread, at that moment Satan entered him. Then Jesus told him, "Be quick with what you have to do." (None of those at table understood why he said this to him; some of them thought that, as Judas kept the money-box, Jesus told him to buy what they needed for the festival or to give something to the poor.) So Judas went out immediately after taking the bread. And it was night. As they were eating, he took a loaf, and after the blessing he broke it; then he gave it to the disciples saying, "Take and eat this, it means my body." He also took a cup, and after thanking God he gave it to them, saying, "Drink of it, all of you; this means my *covenant-blood* which is shed for many; truly I tell you, I will never drink the produce of the vine again till the day I drink it new with you in the Realm of my Father.

Table-talk: encouragements and warnings.

I am the real Vine, and my Father is the vine-dresser; he cuts away any branch on me which is not bearing fruit, and cleans every branch which does bear fruit, to make it bear richer fruit. I am the vine, you are the branches. If anyone does not remain in me, he is thrown aside like a branch and he withers up; then the branches are gathered and thrown into the fire to be burned. If you remain in me and my words remain in you, then ask whatever you like and you shall have it. As you bear rich fruit and prove yourselves my disciples, my Father is glorified. As the Father has loved me, so I have loved you; remain within my love. If you keep my commands, you will remain within my love, just as I have kept my Father's commands and remain within his love. This is my

command: you are to love one another as I have loved you. To lay down life for his friends, man has no greater love than that. You are my friends, if you do what I command you; I call you servants no longer, because a servant does not know what his master is doing: I call you friends, because I have imparted to you all that I have learned from my Father. You have not chosen me, it is I who have chosen you, appointing you to go and bear fruit—fruit that lasts, so that the Father may grant you whatever you ask in my name.

This is what I command you, to love one another. If the world hates you, remember it hated me first. If you belonged to the world, the world would love what it owned; it is because you do not belong to the world, because I have chosen you from the world, that the world hates you. Remember what I told you, 'A servant is not greater than his master.'

If they persecuted me, they will persecute you;
if they hold to my word, they will hold to yours.

They will excommunicate you; indeed the time is coming when anyone who kills you will imagine he is performing a service to God. I have told you all this, so that when the time arrives you may remember what I said to you. I did not tell you about this at the beginning, because I was with you then; but now I am going to him who sent me. In a little while you shall behold me no longer; then, after a little, you shall see me."

So some of his disciples said to one another, "What does he mean by telling us, 'In a little while

you shall behold me no longer; then, after a little, you shall see me' and, 'I go to the Father'?" They said, "What is the meaning of 'In a little'? We do not understand what he is saying." Jesus knew they wanted to ask him; so he said to them, "Is this what you are discussing together, why I said, 'In a little while you shall not see me; then, after a little, you shall see me'? Truly, truly I tell you, you will be wailing and lamenting while the world is rejoicing; you will be sorrowful, but then your sorrow will be changed into joy. When a woman is in labour, she is sorry, for her time has come; but when the child is born, she remembers her anguish no longer, for joy that a human being has been born into the world. So with you. Just now you are in sorrow, but I shall see you again, and your heart will rejoice—with a joy that no one can take from you. The Father loves you himself, because you have loved me and believed that I came forth from God. From the Father I came and entered the world; again I leave the world and I go to the Father." His disciples said, "Now, you are talking plainly at last, not speaking in figures. This makes us believe you have come forth from God." Jesus replied, "You believe at last? Behold the time is coming, it has come already, when you will be scattered to your homes, every one of you, leaving me alone. But I am not alone, for the Father is with me. I have said all this to you that in me you may have peace; in the world you have trouble, but courage! I have conquered the world.

My dear children, I am only to be with you a little longer; then you will look for me, and, as

I told the Jews I tell you now, where I go you cannot come." "Lord," said Simon Peter, "where are you going?" Jesus replied, "I am going where you cannot follow me at present; later on, you will follow me." "Lord," said Peter, "why cannot I follow you just now? I will lay down my life for you." Jesus replied, "Lay down your life for me? Truly, truly I tell you, before the cock crows, you will have disowned me thrice over. Simon, Simon, Satan has claimed the right to sift you all like wheat, but I have prayed that your own faith may not fail. And you in turn must be a strength to your brothers. You will all be disconcerted over me to-night, for it is written, *I will strike at the shepherd, and the sheep of the flock will be scattered.* But after my rising I will precede you to Galilee." Peter answered, "Supposing they are all disconcerted over you, I will not be disconcerted." Jesus said to him, "I tell you truly, you will disown me three times this very night before the cock crows." But he persisted, "Though I have to die with you, I will never disown you." And they all said the same.

Jesus said, "Let not your hearts be disquieted; you believe—believe in God and also in me. In my Father's house there are many abodes; were it not so, would I have told you that I am going to prepare a place for you? And when I go and prepare a place for you, I will come back and take you to be with me, so that you may be where I am. And you know the way to where I am going." "Lord," said Thomas, "we do not know where you are going, and how are we to know the way?" Jesus said to him, "I am the real and living way:

no one comes to the Father except by means of me. If you knew me, you would know my Father too. You know him now and you have seen him." "Lord," said Philip, "let us see the Father; that is all we want." Jesus said to him, "Philip, have I been with you all this time, and yet you do not understand me? He who has seen me has seen the Father. What do you mean by saying, 'Let us see the Father'? Do you not believe I am in the Father and the Father in me? The words I speak to you all I do not speak of my own accord; it is the Father who remains ever in me, who is performing his own deeds. Believe me, I am in the Father and the Father in me;—or else, believe because of the deeds themselves. Truly, truly I tell you, he who believes in me will do the very deeds I do, and still greater deeds than these. For I am going to the Father, and I will do whatever you ask in my name, that the Father may be glorified in the Son; I will do whatever you ask me in my name. If you love me, you will keep my commands, and I will ask the Father to give you another Helper to be with you for ever, even the Spirit of truth: the world cannot receive him, because it neither sees nor knows him, but you know him, because he remains with you and will be within you. I will not leave you forlorn; I am coming to you. A little while longer and the world will see me no more, but you will see me, because I am living and you are living too. You will understand on that day, that I am in my Father and you are in me and I am in you. He who possesses my commands and obeys them, is he who loves me, and he who loves me will be loved by my

Father, and I will love him and appear to him." "Lord," said Judas (not Judas Iscariot), "why is it that you are to appear to us, and not to the world?" Jesus answered, "If anyone loves me, he will obey my word, and my Father will love him, and we will come to him and take up our abode with him. I have told you all this while I am still with you, but the Helper, the holy Spirit whom the Father will send in my name, will teach you everything and recall to you everything I have said. Peace I leave to you, my peace I give to you; I give it not as the world gives its 'Peace.' Let not your hearts be disquieted or timid. You heard me tell you that I was going away and coming back to you: if you loved me, you would rejoice that I am going to the Father—for the Father is greater than I am. I tell you this now, before it occurs, so that when it does occur, you may believe. I will no longer talk much with you, for the Prince of this world is coming. He has no hold on me; his coming will only serve to let the world see that I love the Father and that I am acting as the Father ordered. Rise, let us be going."

A final prayer.

So Jesus spoke; then, lifting his eyes to heaven, he said: "Father, the time has now come; glorify thy Son, that thy Son may glorify thee, since thou hast granted him power over all flesh to give eternal life to all whom thou hast given to him. I have glorified thee on earth by accomplishing the work thou gavest me to do; now, Father, glorify me in thy presence with the glory which I enjoyed in thy presence before the world began. I have made thy Name known to the

men whom thou hast given to me out of the world (thine they were, and thou gavest them to me), and they have held to thy word. They know now that whatever thou hast given me comes from thee; for I have given them the words thou gavest me, and they have received them; they are now sure that I came from thee and believe that thou didst send me. I pray for them, for those whom thou hast given me; for they are thine, and I am glorified in them. I am to be in the world no longer, but they are to be in the world. Holy Father, keep them by the power of thy Name which thou hast given me, that they may be one as we are one. When I was with them I kept them by the power of thy Name which thou hast given me. But now I come to thee. I have given them thy word, and the world has hated them because they do not belong to the world, any more than I belong to the world. I pray not that thou wilt take them out of the world, but that thou wilt keep them from the evil one.

Nor do I pray for them alone, but for all who believe in me by their spoken word; may they all be one! As thou, Father, art in me and I in thee, so may they be in us—that the world may believe thou hast sent me. Yea, I have given them the glory thou gavest me, that they may be one as we are one—I in them and thou in me—that they may be made perfectly one, so that the world may recognize that thou hast sent me and hast loved them as thou hast loved me. Father, it is my will that these, thy gift to me, may be beside me where I am, to behold my glory which thou hast given me, because thou lovedst me before the foundation

of the world. O just Father, though the world has not known thee, I have known thee, and they have known that thou hast sent me; so have I declared, so will I declare, thy Name to them, that the love with which thou hast loved me may be in them, and I in them."

How Jesus was arrested.

After the hymn of praise they went out to the Hill of Olives, across the Kidron ravine to an orchard called Gethsemanê (Judas the traitor knew the spot, for Jesus and his disciples often met there). When he reached the spot, he said to the disciples, "Sit here till I go over there and pray." But he took Peter and James and John along with him; and as he began to feel appalled and agitated, he said to them, "My heart is sad, sad even to death; stay here and watch with me." Then he went forward a little and fell on his face, praying, "My Father, if it be possible, let this cup pass me. Yet not what I will but what thou wilt." Then rising from prayer he went to the disciples, only to find them asleep from sheer sorrow. So he said to Peter, "Are you sleeping, Simon? Could you not watch for a single hour? Watch and pray, all of you, so that you may not slip into temptation. The spirit is eager but the flesh is weak." Again he went away for the second time and prayed, "My Father, if this cup cannot pass unless I drink it, thy will be done." And when he returned, he found them asleep again, for their eyes were heavy. They did not know what to say to him. So he left them and went back for the third time, praying in the same words as before. Then he went to the disciples and said to them, "Still asleep? still

resting? The hour is near, the Son of man is betrayed into the hands of sinners. Come, get up and let us go. Here is my betrayer close at hand." At that very moment, while he was still speaking, Judas Iscariot, one of the twelve, came up, accompanied by a mob with swords and clubs who had come from the high priests and scribes and elders. Now his betrayer had given them a signal; he said, "Whoever I kiss, that is the man; seize him." So he went up at once to Jesus; "Hail, rabbi," he said, and kissed him. Jesus said, "My man, do your errand." Then they laid hands on Jesus and seized him. Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear (the servant's name was Malchus); whereupon Jesus said to Peter, "Sheathe your sword; all who draw the sword shall die by the sword. Am I not to drink the cup which the Father has handed me?" At that hour Jesus said to the crowds, "Have you sallied out to arrest me like a robber, with swords and clubs? Day after day I sat in the temple teaching, and you never seized me. However, this is your hour, and the dark Power has its way." Then all the disciples left him and fled. One young man did follow him, with only a linen sheet thrown round his body; but when the men seized him, he fled away naked, leaving the sheet behind him.

How Jesus was examined before Annas

So they bound Jesus and brought him first of all to Annas (for Annas was the father-in-law of Caiaphas, who was high priest that year). Then the high priest questioned Jesus about his disciples and his teaching. Jesus

answered, "I have spoken openly to the world; I have always taught in the synagogues and in the temple, where all Jews gather; I have said nothing in secret. Why ask me? Ask my hearers what I have said to them; they know what I said." As he said this, one of the attendants who stood by gave him a blow, saying, "Is that how you answer the high priest?" "If I have said anything wrong," replied Jesus, "prove it; if I said what was true, why strike me?" Then Annas had him bound and sent him to Caiaphas the high priest, in whose house the scribes and elders had gathered.

How Jesus was condemned by the Jewish Council.

Now the high priests and the whole of the Sanhedrin tried to secure false witness against Jesus in order to have him put to death; but they could find none, although a number of false witnesses came forward. However, two men came forward at last and said, "This fellow declared, 'I can destroy the temple of God and build it in three days.'" So the high priest rose and said to him, "Have you no reply to make? What of this evidence against you?" Jesus said nothing. Then the high priest addressed him, "I adjure you by the living God, tell us if you are the Christ, the Son of God." Jesus said to him, "Even so! But, I tell you, in future you will all see *the Son of man seated at the right hand* of the Power, and *coming on the clouds of heaven.*" Then the high priest tore his dress and cried, "He has blasphemed! What more evidence do we want? Look, you have heard his blasphemy for yourselves! What is your view?" They condemned him, all of them, to the doom of death; and some of them

started to spit on him and to blindfold him and buffet him, asking him, "Prophesy to us, you Christ! tell us who struck you!"

How Peter disowned Jesus.

Peter had followed Jesus at a distance till he got inside the courtyard of the high priest. Now the servants and the attendants were standing and warming themselves at a charcoal fire which they had lit (for it was cold), and Peter also stood and warmed himself. A maid-servant of the high priest came along, and when she noticed Peter warming himself, she looked at him and said, "You were with Jesus of Nazaret too." But he denied it before them all. "I do not know what you mean," he said. Then he went outside into the passage. Shortly afterwards another man noticed him and said, "Why, you are one of them!" "Man," said Peter, "I am not." About an hour had passed when another man insisted, "To be sure, you are one of them too! Your accent betrays you!" Said one of the high priest's servants, a kinsman of the man whose ear had been cut off by Peter, "Did I not see you with him in the orchard?" At this he broke out cursing and swearing, "I do not know the man." At that moment a cock crowed; the Lord turned round and looked at Peter, and then Peter remembered what the Lord had told him, that 'Before cock-crow to-day you will disown me three times.' He went outside and wept bitterly.

How Judas Iscariot committed suicide.

When Judas his betrayer saw that Jesus was condemned, he repented; he brought back the thirty silver pieces to the high priests and elders, saying, "I did wrong in betraying innocent blood." "What does that matter to

us?" they said; "it is your affair, not ours!". Then he flung down the silver pieces in the temple, and went off and hanged himself.

(*g*) *Friday*

From the house of Caiaphas they took Jesus to the praetorium (it was early morning) and handed him over to Pontius Pilate the governor. They would not enter the praetorium themselves, in case of being ceremonially defiled, for they wanted to eat the passover; so Pilate came outside to them and asked, "What charge do you bring against this man?" They retorted, "If he had not been a criminal, we would not have handed him over to you." Then said Pilate, "Take him yourselves, and sentence him according to your own Law." The Jews said, "We have no right to put anyone to death"; and they proceeded to accuse Jesus, saying, "We have discovered this fellow perverting our nation, forbidding tribute being paid to Caesar, and alleging that he is king messiah." So Pilate went back inside the praetorium and called Jesus, saying, "Then you are king of the Jews?" Jesus replied, "Are you saying this of your own accord, or did other people tell you about me?" "Am I a Jew?" said Pilate. "Your own nation and the high priests have handed you over to me. What have you done?" Jesus replied, "My realm does not belong to this world; if my realm did belong to this world, my men would have fought to prevent me being handed over to the Jews. No, my realm lies elsewhere." "So you are a king?"

April 7th. Jesus before Pilate.

said Pilate, "you!" "Certainly," said Jesus, "I am a king. This is why I was born, this is why I came into the world, to bear testimony to the truth. Everyone who belongs to the truth listens to my voice." "Truth!" said Pilate, "what is truth?"

With these words he went outside to the Jews again and told them, "I cannot find anything wrong about him." But they insisted, "He stirs up the people by teaching all over Judaea! He started from Galilee and now he is here." When Pilate heard that, he asked if the man was a Galilaean; and ascertaining that he came under the jurisdiction of Herod, he remitted him to Herod, who himself was in Jerusalem during those days.

Herod was greatly delighted to see Jesus; he had long wanted to see him, because he had heard about him and also because he hoped to see him perform some miracle. But though he put many questions to him, Jesus gave him no answer. Meanwhile the high priests and scribes stood and accused him with might and main. Then Herod and his troops scoffed at him and made fun of him, and after arraying him in a bright robe he remitted him to Pilate. Herod and Pilate became friends that day—previously they had been at enmity.

Jesus before Herod.

Then summoning the high priests and rulers and the people, Pilate said to them, "You brought me this man as being an inciter to rebellion among the people. I have examined him and found nothing criminal about him, for all your accusations against him. No, nor has Herod, for he has remitted him to us. He has done

Jesus before Pilate again.

nothing, you see, that calls for death. But it is your custom that I should release a prisoner for you at the passover. Is it your will that I release you the king of the Jews?" At that time they had a notorious prisoner called Jesus Bar-Abbas, one of the rioters who had committed murder during the insurrection. So Pilate said to them, "Whom do you want released? Jesus Bar-Abbas or Jesus the so-called Christ?" (He knew quite well that Jesus had been delivered up out of envy. Besides, when he was seated on the tribunal, his wife had sent to tell him, "Do nothing with that innocent man, for I have suffered greatly to-day in a dream about him.") But the high priests and elders persuaded the crowds to ask Bar-Abbas and to have Jesus killed. The governor said to them, "Which of the two do you wish me to release for you?" "Bar-Abbas," they said. Pilate asked them again, "And what am I to do with your so-called king of the Jews?" Whereupon they shouted again, "Crucify him." Again Pilate addressed them, for he wanted to release Jesus, but they roared, "To the cross, to the cross with him!" He asked them a third time, "But what crime has he committed? I have found nothing about him that deserves death; so I shall release him with a whipping." The Jews yelled, "If you release him, you are no friend of Caesar's! Anyone who makes himself a king is against Caesar!" On hearing this, Pilate brought Jesus out and seated him on the tribunal at a spot called the "mosaic pavement.' "There is your king!" he said to the Jews. Then they yelled, "Off with him! Off with him! Crucify him!" "Crucify

your king?" said Pilate. The high priests retorted, "We have no king but Caesar!" When Pilate saw that, instead of him doing any good, a riot was rising, he took some water and washed his hands in presence of the crowd, saying, "I am innocent of this good man's blood. It is your affair!" To this all the people replied, "His blood be on us and on our children!" Then he released Bar-Abbas for them; Jesus he scourged and handed over to be crucified.

How Jesus was crucified.

Then the soldiers of the governor took Jesus into the praetorium and got all the regiment round him; they stripped him and threw a scarlet mantle round him, plaited a crown of thorns and set it on his head, put a stick in his right hand, and knelt before him in mockery, crying, "Hail, king of the Jews!" They spat on him, they took the stick and struck him on the head, and after making fun of him they stripped him of the mantle, put on his own clothes, and took him off to be crucified. As they led him off, they caught hold of Simon a Cyrenian, on his way from the country, and laid the cross on him to carry after Jesus. He was followed by a large multitude of people and also of women who beat their breasts and lamented him; but Jesus turned to them and said, "Daughters of Jerusalem, weep not for me but weep for yourselves and for your children. For there are days coming when the cry will be,

'Blessed are the barren,
the wombs that have never borne
and the breasts that never have suckled!'

Then will people say *to the mountains, 'Fall on us!' and to the hills, 'Cover us!'*
For if this is what they do when the wood is green,
what will they do when the wood is dry?"

Two criminals were also led out with him to be executed; and when they came to the place called Golgotha (which means the place of a skull) they *gave* him *a drink of wine* mixed *with bitters;* but when he tasted it, he would not drink it. Then they crucified him there with the criminals, one at his right and one at his left. Jesus said, "Father, forgive them, they do not know what they are doing." Then they *distributed his clothes among themselves by drawing lots,* and sat down there to keep watch over him. Pilate had written an inscription to be put on the cross; what he wrote was:

JESUS THE NAZARENE, THE KING OF THE JEWS.

Now many of the Jews read this inscription, for the place where Jesus had been crucified was close to the city; besides, the inscription was in Hebrew, Latin, and Greek. So the Jewish high priests said to Pilate, "Do not write, THE KING OF THE JEWS; write, HE SAID I AM THE KING OF THE JEWS." Pilate replied, "What I have written, I have written."

Those who passed by scoffed at him, nodding at him in derision and calling, "Ha! You were to destroy the temple and build it in three days! Save

yourself, if you are God's Son! Come down from the cross!" So too the high priests made fun of him, with the scribes and the elders of the people. "He saved others," they said, "but he cannot save himself! He the 'King of Israel'! Let him come down now from the cross; then we will believe in him! *His trust is in God? Let God deliver him* now *if he cares for him!* He said he was the Son of God!" One of the criminals who had been hung also abused him, saying, "Are you not the Christ? Save yourself and us as well." But the other checked him, saying, "Have you no fear even of God? You are suffering the same punishment as he. And we suffer justly; we are getting what we deserve for our deeds. But he has done no harm." And he added, "Jesus, do not forget me when you come to reign." "I tell you truly," said Jesus, "you will be in paradise with me this very day."

By this time it was about twelve o'clock, and darkness covered the whole land till three o'clock.

How Jesus died.

About three o'clock Jesus gave a loud cry, "*Eli, eli, lema sabachthani*" (that is, My God, my God, why hast thou forsaken me?). On hearing this, some of the bystanders said, "He is calling for Elijah." One of them ran off at once and took a sponge, which he soaked in vinegar and put on the end of a stick to give him a drink. But the others said, "Stop, let us see if Elijah does come to save him!" Seizing a lance, another pricked his side, and out came water and blood; Jesus again gave a loud cry, "Father, *I trust my spirit to thy hands,*" and with these words he expired. (The curtain of the temple was torn in two, from top to

bottom.) Now when the army-captain who stood facing him, saw that he expired in this way, he said, "This man was certainly a son of God." There were also a number of women there, looking on from a distance, women who had followed Jesus from Galilee and waited on him, including Mary of Magdala, Mary the mother of James and Joseph, and Salomê the mother of the sons of Zebedaeus. When all the crowds who had collected for the sight saw what had happened, they turned away, beating their breasts.

How Jesus was buried.

By this time it was evening, and as it was the day of Preparation (that is, the day before the sabbath), Joseph of Arimathaea, a councillor of good position, who himself was on the outlook for the Reign of God, ventured to go to Pilate and ask for the body of Jesus. Pilate was surprised that he was dead already; he summoned the captain and asked if he had been dead some time; and on ascertaining this from the captain, he bestowed the corpse on Joseph. So he went and removed the body, accompanied by Nicodemus (he who had first come to Jesus by night), who brought a mixture of myrrh and aloes, about a hundred pounds of it; they took and wrapped up the body of Jesus in the spices and in bandages according to the Jewish custom of burial. Now at the spot where he had been crucified there was an orchard, and in the orchard a new tomb, where no one had yet been laid; so they put Jesus there, since it was the Jewish day of Preparation, seeing that the tomb was close by. After rolling a large boulder to the opening of the tomb, Joseph went away. The

women who had accompanied him from Galilee and who had followed Joseph, noted the tomb and the position of the body; then they went home.

(*h*) *Saturday.*

Next day (that is, on the day after the Preparation) the high priests and Pharisees gathered round Pilate and said, "We remember, sir, that when this impostor was alive he said, 'I will rise after three days.' Now then, give orders for the tomb to be kept secure till the third day, in case his disciples go and steal him, and then tell the people, 'He has risen from the dead.' The end of the fraud will then be worse than the beginning of it." Pilate said to them, "Take a guard of soldiers, and go and make it as secure as you can." So off they went and made the tomb secure by putting a seal on the boulder and setting the guard.

April 8th.

CHAPTER XVIII

AFTER DEATH

NEXT morning there was a sensation. The body of Jesus had disappeared. The Jews believed that it had been somehow stolen by the disciples. What had really happened was what Jesus had predicted; he had risen from the dead. The disciples were at first incredulous. The shock of despair after the crucifixion had been too much for them. They had been told to return to Galilee, where Jesus would appear to them in his risen glory, but they remained in the city, helpless and hopeless. Jesus had to appear to them there in order to overcome their doubts, and it was not till another week had passed that the last member of the group, Thomas, was finally convinced. Then they returned to Galilee, where the final visions of Jesus were seen, first beside the lake and then upon a hill.

Twenty-five years later the apostle Paul recalled how *Christ died for our sins as the scriptures had said: he was buried, he rose on the third day as the scriptures had said, and he was seen by Cephas, then by the twelve; after that, he was seen by over five hundred brothers all at once, the majority of whom survive to this day, though some have died; after that, he was seen by James, then by all the apostles.* Only one or two of these visions are recorded in the gospels, and it is still a mystery how Jesus rose. But what is common to all the tales of the resurrection is the belief that the

personality of Jesus passed into life eternal, that he lived again and lived as Lord of life and death. That Sunday dawned upon an open tomb. Anything else would have been an anticlimax to the life of Jesus upon earth; nothing else could account for what was to follow. As Dean Church puts it, in words which cannot well be bettered, "Those who think differently must believe that the memory of an obscure Syrian devotee, poor and miserable and ruined, floated up by accident, by the chances of an age of Oriental fanaticism, no one can tell how, to the summit and control of all those forces which shape the world." For there was to be a life of Jesus still, a life of One who was neither ghost nor demigod. He had tried to impress upon the minds of the disciples during the past fortnight that his death would be the rough prelude to a new glory of life dawning on himself and on that cause of God for which he was called to sacrifice himself. The event rebuked their fears and justified his faith. In the last word he left to his followers, he bade them *go to all nations* and make known his gospel. There was to be another life of Jesus in consequence of the open tomb, not a mere memory of some departed teacher, but a fellowship with God which he was empowered to inspire and to sustain by his eternal presence. This new phase of life was to be for everyman in a fuller sense than even his life on earth had been, freed from any racial and local limitations. Jesus had come through death to a divine sovereignty. He was too great to die, to die as other men died. He reappeared to his own, to their faith and need; he returned to them as Lord, with fresh work to do for them and through them for the world. Such is the fundamental truth

which the tales of the resurrection embody and imply in their own way, a truth which is naturally far greater than any expression of itself. "As during the time of his earthly life," Paul Wernle claims, "he had constantly imparted to his disciples joy, consolation, courage, and the certainty of victory, so after his death he did not cease to take up again after a short interval of confusion his work as saviour of mankind."

April 9th, Easter Sunday morning.

At the close of the sabbath, as the first day of the week was dawning, Mary of Magdala and the other Mary went to look at the tomb. But a great earthquake took place; an angel of the Lord came down from heaven and went and rolled away the boulder and sat on it. His appearance was like lightning and his raiment white as snow. For fear of him the sentries shook and became like dead men; but the angel addressed the women saying, "Have no fear; I know you are looking for the crucified Jesus. He is not here; he has risen, as he told you he would. See, here is the place where the Lord lay. Go you and tell his disciples and Peter that he has risen from the dead and that 'he precedes you to Galilee; you shall see him there, as he told you.'" Then they ran quickly from the tomb in fear and great joy, to announce the news to his disciples. And Jesus himself met them, saying "Hail!" So they went up to him and caught hold of his feet and worshipped him; then Jesus said to them, "Have no fear. Go and tell my brothers to leave for Galilee; they shall see me there." While they were on their way,

some of the sentries went into the city and reported all that had taken place to the high priests, who, after meeting and conferring with the elders, gave a considerable sum of money to the soldiers and told them to say that "his disciples came at night and stole him when we were asleep." "If this comes to the ears of the governor," they added, "we will satisfy him and see that you have no trouble about the matter." So the soldiers took the money and followed their instructions; and this story has been disseminated among the Jews down to the present day.

When Mary of Magdala, Joanna, and Mary the mother of James reported all this to the eleven and all the others, this story of the women seemed in their opinion to be nonsense; they would not believe them. Peter did get up and run to the tomb, but, when he looked in, he saw nothing except the linen bandages; so he went away home, wondering what had happened.

That very day two of them were on their way to a village called Emmaus about seven miles from Jerusalem. They were conversing about all these events, and during their conversation and discussion Jesus himself approached and walked beside them, though they were prevented from recognizing him. He said to them, "What is all this you are debating on your walk?" They stopped, looking downcast, and one of them, called Cleopas, answered him, "Are you a lone stranger in Jerusalem, not to know what has been happening there?" "What is that?" he said to them. They replied, "All about Jesus of Nazaret! To God and all the

Afternoon.

people he was a prophet strong in action and utterance, but the high priests and our rulers delivered him up to be sentenced to death and crucified him. Our own hope was that he would be the redeemer of Israel; but he is dead, and that is three days ago! Though some women of our company gave us a surprise; they were at the tomb early in the morning and could not find his body, but they came to tell us they had actually seen a vision of angels who declared he was alive. Some of our company did go to the tomb and found things exactly as the women had said, but they did not see him." He said to them, "O foolish men, with hearts so slow to believe, after all the prophets have declared! Had not the Christ to suffer thus and so enter his glory?" Then he began with Moses and all the prophets and interpreted to them the passages referring to himself throughout the scriptures. Now they approached the village to which they were going. He pretended to be going further on, but they pressed him, saying, "Stay with us, for it is getting towards evening and the day has now declined." So he went in to stay with them. And as he lay at table with them, he took the loaf, blessed it, broke it, and handed it to them. Then their eyes were opened and they recognized him, but he vanished from their sight. And they said to one another, "Did not our hearts glow within us when he was talking to us on the road, opening up the scriptures for us?" So they got up and returned that very hour to Jerusalem, where they found the eleven and their friends all gathered, who told them that the Lord had really arisen and that he had appeared to Simon.

Then they related their own experience on the road, and how they had recognized him when he broke the loaf.

Evening. On the evening of that same day—the first day of the week—though the disciples had gathered within closed doors for fear of the Jews, Jesus entered and stood among them, saying, "Peace be with you!" So saying he showed them his hands and his side; and when the disciples saw the Lord, they rejoiced. Jesus then repeated, "Peace be with you! As the Father sent me forth, I am sending you forth." And with these words he breathed on them, and added, "Receive the holy Spirit! If you remit the sins of any, they are remitted: if you retain them, they are retained."

A week later. Now Thomas, one of the twelve, who was called "The Twin," was not with them when Jesus came; and when the rest of the disciples told him, "We have seen the Lord," he said, "Unless I see his hands with the mark of the nails, and put my finger where the nails were, and put my hand into his side, I refuse to believe it." Eight days afterwards his disciples were together again, and Thomas with them. Though the doors were closed, Jesus entered and stood among them, saying, "Peace be with you!" Then he said to Thomas, "Look at my hands, put your finger here; and put your hand here into my side; cease your unbelief and believe." Thomas answered him, "My Lord and my God!" Jesus said to him, "You believe because you have seen me? Blessed be those who believe though they have never seen me."

After that, Jesus disclosed himself once more to his disciples at the sea of Tiberias. It was in this way. Simon Peter, Thomas (who was called "The Twin"), Nathanael from Cana in Galilee, the two sons of Zebedaeus, and two other disciples of his, were all together. Simon Peter said to them, "I am going to fish." They said, "We are coming with you too." Off they went and embarked in the boat, but that night they caught nothing. Now at break of day Jesus was standing on the beach (though the disciples did not know it was Jesus). "Lads," said Jesus, "have you got anything?" "No," they answered. So he told them, "Throw your net on the right of the boat, and you will have a take." At this they threw the net, and now they could not haul it in for the mass of fish. So the disciple who was Jesus' favourite said to Peter, "It is the Lord!" Hearing it was the Lord, Simon Peter threw on his blouse (he was stripped for work) and jumped into the water, while the rest of the disciples came ashore in the punt (they were not far from land, only about a hundred yards), dragging their netful of fish. When they got to land, they saw a charcoal fire burning, with fish cooking on it, and some bread. Jesus said to them, "Bring some of the fish you have just caught." So Peter went aboard and hauled the net ashore, full of large fish, a hundred and fifty-three of them; but for all their number the net was not torn. Jesus said, "Come and breakfast." (Not one of the disciples dared to ask him who he was; they knew it was the Lord.) Jesus went and took the bread and gave it to them, and

Later, in Galilee.

the fish too. Then after breakfast Jesus said to Simon Peter, "Simon, son of John, do you love me more than the others do?" "Why, Lord," he said, "you know I love you." "Then feed my lambs," said Jesus. Again he asked him, for the second time, "Simon, son of John, do you love me?" "Why, Lord," he said, "you know I love you." "Then be a shepherd to my sheep," said Jesus. For the third time he asked him, "Simon, son of John, do you love me?" Now Peter was vexed at being asked a third time, "Do you love me?" So he replied, "Lord, you know everything, you can see I love you." Jesus said, "Then feed my sheep. Truly, truly I tell you, you put on your own girdle and went wherever you wanted, when you were young; but when you grow old, you will stretch out your hands for someone to gird you, and you will be taken where you have no wish to go" (he said this to indicate the kind of death by which Peter would glorify God); then he added, "Follow me." Peter turned round and saw that the favourite disciple of Jesus was following, the disciple who had leant on his breast at supper and put the question, "Lord, who is to betray you?" So, on catching sight of him, Peter said to Jesus, "And what about him, Lord?" Jesus replied, "If I choose that he should survive till I come back, what does that matter to you? Follow me yourself."

Now the eleven disciples went to Galilee, to the hill where Jesus had arranged to meet them. When they saw him they worshipped him, though some were in doubt. Then Jesus came forward to them and said, "Full authority has been given to me in

heaven and on earth; go and make disciples of all nations, baptize them in the name of the Father and the Son and the holy Spirit, and teach them to obey all the commands I have laid on you. And I will be with you all the time, to the very end of the world." Then after speaking to them the Lord Jesus was taken up to heaven and *sat down at the right hand of God,* while they went out and preached everywhere, the Lord working with them and confirming the word by the miracles that endorsed it.

* * * * *

Now there is much else that Jesus did—so much, that if it were written down in detail, I do not suppose the world itself could hold the written record.

EPILOGUE

EPILOGUE

So Jesus lived when he was in this world of ours. So those who remembered him loved to tell the story of how he taught and what he did and what was done to him.

But to them it never was a mere memory. His last word to them had been, *I will be with you all the time, to the very end of the world,* and they lived in this new fellowship with God which they owed to his presence. He was their Lord still, their Lord more than ever, the same real Jesus to-day that he had been in the yesterday they remembered; and to the very end they believed he would be the same, that, whatever changes might come over the world, nothing could break the fellowship in which they belonged to his God and theirs. He had ordered them to baptize other men *in the name of the Father and the Son and the holy Spirit, and teach them to obey all the commands I have laid on you.* This teaching is what we have read in the story of his life. It was the rule for God's Household, over which he was Lord. The phrase about baptizing *in the name* was an Oriental term for baptizing people till they became the property of another, members of a household, belonging to one whose name they now bore. Such people were to be drawn in from all nations, for Jesus meant his appeal to be for everyman; he would not hear of any racial disqualification for membership in his community or fellowship of God. The one condition of member-

ship was what he had himself laid down. For him the Holy Family was not what it has been often for art, a group consisting of Mary and Joseph and himself as a helpless child. The Holy Family of God was a very different thing for Jesus. He once defined it when he said deliberately, in presence of his own mother and brothers, *Who are my mother and brothers? Whoever does the will of my Father in heaven, that is my brother and sister and mother.* This will of the Father is what Jesus revealed and reveals as the law of God's Household for those who belong to the true Holy Family which he maintains on earth. Such men and women are to obey, he says, *all the commands I have laid on you,* and one reason why the life of Jesus was remembered and recorded was simply to recall the letter and the spirit of this teaching, to bring out the full authority of him who is commissioned by God for such a place among the sons of men. It is an incomparable place. For he who taught thus is the living Lord, the Son of God, one to whom we owe not mere suggestions about how to live but convictions about life, convictions that pass into a personal trust and obedience such as no other can command. We are meant to see in Jesus what we must believe, if we are to live at all. That is why the memories stirred by reading the life of Jesus are far more than memories. They ought to deepen, if they are held in an honest life, into a faith that speaks of him in the present tense as well as in the past, and in the future tense as well as in the present. Explain it as we may, realize it as we may, his real presence was the reason why the gospels were ever written, as it remains the reason, little as men sometimes imagine it, why they

still are read. It is the real presence of One who has the last word from God upon existence.

Almost half-way between the days of Jesus and our own day, this instinctive sense that a true interest in Jesus is far more than a mere antiquarian concern, surged up in the great mediaeval hymn of St. Bernard of Clairvaux. Listen to these stanzas from what was called his 'joyful Rhythm':—

Jesu dulcis memoria,
dans vera cordi gaudia,
sed super mel et omnia
Ejus dulcis praesentia.

Nil canitur suavius,
nil auditur jucundius,
nil cogitatur dulcius,
quam Jesus Dei Filius.

Jesu, spes poenitentibus,
quam pius es petentibus,
quam bonus te quaerentibus,
sed quid invenientibus?

Jesu, dulcedo cordium,
fons vivus, lumen mentium,
excedens omne gaudium,
et omne desiderium.

Nec lingua valet dicere,
nec littera exprimere,
expertus potest credere
quid sit Jesum diligere.

Quando cor nostrum visitas,
tunc lucet ei veritas,
mundi vilescit vanitas,
et intus fervet caritas.

Qui te gustant, esuriunt;
qui bibunt, adhuc sitiunt;
desiderare nesciunt
nisi Jesum quem diligunt.

Jesus ad Patrem rediit,
coeleste regnum subiit:
cor meum a me transiit,
post Jesum simul abiit:

Quem prosequamur laudibus,
votis, hymnis, et precibus;
ut nos donet coelestibus
Secum perfrui sedibus.

But this is Latin, you may say, and not everyman to-day has Latin! True; yet you find some of these verses in most hymn-books of the Church, translated as "Jesus the very thought of thee," etc., though the poem is untranslatable. And it has appealed to some who had little Latin. Thus we find David Livingstone telling us in his journal how he crooned it to himself in the wilds of Africa. "That hymn of St. Bernard, on the name of Christ, although in what might be termed dog-Latin, pleases me so; it rings in my ears as I wander across the wild, wild wilderness." Now the lyric has a movement of thought. Note how it begins with memory: "Jesu dulcis memoria." Then

it passes on to a present experience, in the thrilling lines,

> Quam bonus te quaerentibus,
> sed quid invenientibus?

And it closes on the note of expectation:

> Ut nos donet coelestibus
> Secum perfrui sedibus.

Such is the authentic rhythm of the full Christian experience. Sometimes, as in the case of the first Christians, it is the sense of a living Lord that originally prompts the memory of his life on earth. "Jesus is Lord," said the first Christians. And they recalled who this Jesus had been in earth, how real he was, how definitely and divinely he taught, all he had said and done and suffered, all that made him Lord indeed. They summoned up their recollections in order to verify and enrich their immediate intuition of his presence. Who was 'Lord'? Who deserved to be 'Lord' of men? None but this Jesus. Sometimes again, it is from reading about his life that men gain or regain the assurance of his authority over life and death. This Jesus, they say to themselves, is the one Lord for us. They turn from arguments about him to himself and find there a reality hitherto unknown. But, in either case, the "dulcis memoria" creates a sense of timeless value in Jesus, however that may express itself in rite or dogma.

"Dulcia memoria," you say. "Why patter Latin?" You are impatient, perhaps, and unimpressed. Well,

take English. Certain of our own poets have said much the same. Here, for example, are some lines in our own tongue.

Lord, what worth in earth
Drew thee down to die?
What therein was worth,
Lord, thy death and birth?
What beneath thy sky?

Light not born with morn
Of her fires above,
Jesus virgin-born,
Held of men in scorn,
Turn their scorn to love.

Thou whose face gives grace
As the sun's doth heat,
Let thy sunbright face
Lighten time and space
Here beneath thy feet.

Bid our peace increase,
Thou that madest morn;
Bid oppressions cease;
Bid the night be peace;
Bid the day be born.

It is a far cry from St. Bernard to Swinburne, but in his antiphon of Christmas the modern poet too is voicing the hope that springs instinctively from any thought of Jesus in this world. You see again how naturally the thought goes forward. First, the wonder

is that he should ever have come to our earth; that is the earliest thought stirred by the memory of his life here. But, as he did come, there is good reason to hope and pray that he who is above time and space will do for us what we cannot expect any other in heaven or earth to do: the one chance for our world, the poet makes true Christians cry, is to look to this Jesus, to own his authority, to rely upon his undeserved light and leading for mankind.

As those who are his followers do, or try to do. This ought to be their attitude and outlook. A prophet of God's people in ancient Israel glowed once with the thought of a day when God would intervene and "bid oppressions cease" on earth. *And it shall be said in that day, Lo, this is our God: we have waited for him, and he will save us: this is the Lord: we have waited for him, we will be glad and rejoice in his salvation.* Exactly so men felt when Jesus came. This was the Lord for whom the ages had waited, the Lord in whom God himself had come to the rescue and given good hope for all days yet to come! If a prophet of the nation could feel thus about an earthly triumph, how much more could they about the inward approach of God in power to men, revealing himself in Jesus as a saving God? They were glad to think of this reality shining out against the emptiness and the contradictions of life. *God was in Christ,* one of the apostles cried joyfully, *reconciling the world to himself.* The impression of the life lived by Jesus assured his people, as nothing else could, that God had a Father's will and power to enter into human life, overcoming disobedience and suspicions. In Jesus they felt face to face with God himself; they met a Fatherly purpose

which gave hope and meaning to existence, for men and women oppressed by this or that. One of them indeed, as he wrote his life and interpretation of Jesus, put it thus; looking back upon the experience of himself and his fellows he declared, *We have all been receiving grace after grace from his fulness,* from the full reality of God revealed by Jesus to the faith and need of his community. These words you will find in the passage mentioned above (on p. 19), which is printed at the very beginning of the first chapter in this book. They voice the serene consciousness of those who wrote the gospels, and they are echoed by everyman who has read the gospel-story as it was intended to be read. *We have received grace upon grace.* The life of Jesus is so inexhaustible, his teaching is so full of resource and vital demand, his personality is so rich and satisfying!

> "Hope could never hope too much
> In watching thee from hour to hour."

We may say that of Jesus with ten times more truth than the poet could say it of his gifted friend. To watch the life of Jesus unfolding itself, as we have tried to see it in these pages, and to hear his words, is to feel that he is greater than anything he ever said, and that in learning from him how to live we cannot pitch our hopes too high.

But hopes must have a moral basis. It is not possible to entertain high expectations for the race or for ourselves, even upon the ground of what Jesus said and did, it is not possible to have any solid conviction of his reality in history, by mere reading. It is one thing

to write a life of Jesus, not an easy thing. It is another thing to read over a life of Jesus such as this; that is more easy, and it falls to many more. But it is another thing to live the life of Jesus, not to copy him in externals, of course, but to take his attitude towards life, to stand by his principles, to accept him as the final authority of God upon our ways and works. This is the fundamental issue, to call him "Lord" out of a life which sincerely and thoroughly owns his control. But, hard as it may be, it is the crucial test; indeed it is the one condition of realizing him. We may read the story of his life as his first followers wrote it, admiring this, rather perplexed by that; some things attract and appeal instantly across the centuries to our souls, while others make us realize that our world of thought is not exactly the world in which these tales were written, and that we do not always feel quite at home there. Well, let my last word to everyman be this. Our admiration will be sterile, and our perplexities will be insuperable, unless we are prepared to begin by acting upon what we do understand of what he taught. Otherwise, to turn over the pages of his life may simply produce the impression of a far-away career, remarkable, pathetic, noble, but on the whole rather shadowy, out of touch with our concerns. If we desire to gain a sense of reality in the life of Jesus, to understand what those mean who confess honestly that he is to them the supreme reality of life, the one way for everyman is to begin by coming into touch with him at some vital point, putting into practice what he taught on some detail of duty, and so acquiring gradually a sense that he is to be trusted on all the supreme issues of life and death. This is how to read

the story effectively. It is only thus that we understand how much we really have in common with him. For we can receive nothing from him, no grace at all, apart from honesty, honesty of life as well as of mind. Goodness lies in the surrendered will, not in any æsthetic admiration or historical appreciation even of Jesus. Life calls to life, and this life casts its deepest spell only over those who are willing to try the way of Jesus as they meet it. And what are the first steps? What but moral simplicity, the open mind, the teachable spirit? At the next turn a surprising sense begins to come, of firmer ground under our feet. It has been so, ever since he lived on earth. Anyone who allows the words of Jesus to tell upon a life which strips itself of secret reserves, of prejudices, of moral inconsistencies, and of petty vanity, discovers himself drawn into a fellowship with God where he enjoys a certainty of experience that deepens into some reasonable hope of good for himself and everyman.

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